

THE
DOCTRINE
AND VSE OF RE-
PENTANCE:

NECESSARIE TO BE
PRACTISED AND VSED

of all who looke to sing the song of
Moses, and the song of the Lambe
beyond the glassie Sea:

Reuel. 15. 23.

PREACHED IN SVNDRIE

Sermons in the Parish Church of Alhal-
lowes Bredstreete in London:

By RICH. STOCK.

LUK. 13. 3.

*I tell you: Except you amend your lives you shall
all likewise perish.*



AT LONDON

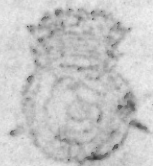
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uer and William Welby. 1610.

THE
DOCTRINE
AND USE OF RE-
PENTANCE:

NECESSARY TO BE
PRACTISED AND USED
of all who look to find the long of
Christ and the King of the Canoe
beyond the glass sea:
Remedy.

PREACHED IN SWINDRIE
Sermons in the Parish Church of All-
Lower Brethren in London:
By Rich. Stock.

LAK. 13. 3.
I tell you: Except you amend your heart you shall
all likewise perish.



AT LONDON
Printed by Peter Knapton for Edward Wilson
near and within the City. 1640.



TO THE RIGHT
HONOURABLE WILL-

LIAM, Lord Knolles, Baron of
Greys, Treasurer of his Maiesties
household, and one of the Lords
of his Maiesties most
Honorable priuie
Counsell.



Right Honorable, the
former Treatise,
which within these
two yeeres I pre-
sented vnto your
Honour, I compiled out of two
worthie works, written in Latine,
by that worthie seruant of Iesus
Christ, and famous light of the
Church of Christ, Doctor *Whita-*
kers, against two sworne slaues of
Antichrist, *Campion* and *Dureus*,
and I brought them by your Ho-
nours appointment, into one vo-
lume,

The Epistle

lume, and translated them into our owne tongue. The subiect of it was faith, the defence of the true Catholike faith, as it is held in our Church, and all the Churches of God, against those Catholike deprauers of it. And now I offer vn- to your Honour (a free will offering) a Treatise of practise, and obedience, containing the doctrine of repentance, *Calling to weeping, and mourning, to baldnes, and girding with sackcloth.* A point of that necessitie, that Christ maketh mans saluation, or damnation to depend on it: *Except you amend your liues, yee shall all likewise perish:* and of which Chrysostom speaketh thus: *It is no great thing to fall into sinne, but it is diuellish, and deadlie, after the fall not to rise again:* where- upon the Lord saith, *Is there no balme in Gilead? is there no Physiti- an there? why then is not the health of the daughter of my people recou- red?* Yet happily may it seeme to most men, to bee an vntimelie birth,

Isai. 22. 12.

Luke 13. 3.

*Non cecidisse
grauē est, sed
post lapsum non
resurrexisse, sa-
tanicum & per-
nitiosum est.*

*Chrysost. hom.
12. ad pop. An-
tioch.*

Ierem. 8. 22.

Dedicatorie.

birth, to be brought forth now
in the daies, & time of our ioy and
gladnesse, slaying of oxen, and killing
of sheepe, eating of flesh, and drinking
of wine: and if that was wisdom
in *Abigail*, not vpon *Nabals* feast
day, not when his heart was mer-
rie within him, to acquaint him
with heauie newes, and mourne-
ful tidings of *Dauids* wrath and re-
solution, but to stay till the feast
was ended; it may happilie in me
be iudged a point of follie, while
our feasts lasts, yea in the midst
of our reioycing, to offer to your
Lordship, and the view of others,
this tractate of sadnes and sorrow,
mourning and humiliation. My
apologie is at hand, my defence
not farre to seeke.

The case is not alike, and so our
course may well differ; for with
them the danger was well ouer,
Dauids wrath was well appeased,
so that shee might with safetie
watch a fitter opportunitie, to
communicate those things vnto
him.

Isai. 22. 13.

Isai.

1. Sam. 25. 36.

The Epistle

Isai. 9. 12.

him. But with vs, and our times, the danger is imminent, our *Dauid* is not appeased; *For his hād is stretched out still*; so that delay were now very dangerous, and not to hasten to the practise of it, verie pernicious to mens both present and future state.

Skilfull Physitians haue their time of the yeere, of the Moone, and of the signe, which they hold best and fittest for letting of blood, cutting, searing, and administering of purging potions; yet if they see the state of the sicke patient cannot well abide so long vndealt with, but in some diseases it be dangerous to delay a day, nay but a few houres, (as in a pluresie) they wil open a veine, though the signe be in the vitall parts, which in their generall practise they hold vnfit, and often ioyned with great danger: neither doe men vsuallie reprocue them for it, vnlesse it be out of their ignorance. Can I then of any man be iustly blamed, if I offer

Dedicatorie.

offer this spirituall Phyficke to all,
and be *S. Pauls* preacher *Out of sea-*
son, euen now as it were to let the
ficke blood, when the signe is ve-
rie nie the heart? Seeing if wee
had no particular occasion, by
Gods iudgements, yet the gene-
rall condition of all, who are mor-
tall, and the generall infection of
all, who are sinfull, and the abso-
lute necessitie of this dutie, which
being not taken in hand in time,
but deferred a day, nay an houre
or two, may as much danger the
spirituall estate of the soule, as o-
mitting of bleeding in a pluresie,
may the health of the bodie. See-
ing the Scripture speaketh but of
one time or day, of turning vnto
God, which time and tide being
not taken, there is no turning of
the tide againe, no reuolution of
the time, but that though a man
may liue with *Esau* many a yeere
after he hath lost y^e opportunitie of
the blessing, and of repentance,
to seeke it, and that with a
foun-

2. Tim. 4.2.

The Epistle

Heb. 12. 17.

Iob 1. 5.

fountaine of teares, Yet hee may not find place to repentance. It cannot then vpon the point bee vnseasonable, for me to cal for this in euery season, which at no time can come too soone, nor yet too late, so it be serious, and true: but the occasion being let slip, cannot be recouered againe, if a man would giue a world for it. Besides, I am not without president of the like. For the holy man *Iob*, called, and commanded his sonnes to sacrifice, and so to repent (for thitherto the burnt offerings hee made, led them) not at the end of their feasts, when their seuen daies were ouer, but euery day, lest that should fall out which hee feared, that they should sinne against God, though it were but in their hearts, (so carefull was he) a thing easily seasing vpon the hart, hands, and tongue, when the rebell flesh is pampered with full diet, and many dishes, and the mind with pleasures and delites transpor-

Dedicatorie.

transported out of it selfe; yea and
fearing also, that which after fell
out, lest if they deferred their re-
pentance, and seeking of reconcili-
ation, they might be ouertaken
with death in the very act of their
feasting, as they afterward were,
when they began their courses of
feasting, euen in the first day.
Hath not that also some resem-
blance with this, that *Ioseph* built
his sepulchre in the place of his
pleasure, his garden, as knowing
how easie it was for him in his
pleasures to forget himselfe, and
his end? And if we be men of the
same matter, and cast in the same
mould; yet their holines excee-
ding ours, this doctrine of humili-
ation, may not be vnfit for vs, not
onely to be known but practised,
lest if wee deferre it, it should fall
out with some of vs (as it may wel
with all) for any Writ of pri-
uiledge wee can sue out, that wee
may with *Iobs* sonnes, bee taken
before our feasts be ouer, and ere
euer

Verf. 18, 19.

Iohn 19. 41.

The Epistle

2. Cor. 5. 17

ever the time of feasting come.

If this season be vnfit, because the time is our feast, yet being the doctrine of mortification and renouation, of putting off the old man, and putting on the new, of making *men new creatures in Christ Iesus, when old things are passed away, and all things are become new*; I suppose it to haue a speciall fitness for the time.

Now this I offer to your Honour, to continue the signification of my dutie, begun in the former, as by a freewill offering, when the other was enioined by your Honour, and so could not so effectually intimate my dutie. Yet in this I respect not dutie only, but desire of your Lordships spirituall, and eternall honor, which must be obtained by walking this way, or els there is no way to compasse it.

I vndertooke to handle this point publikely, at the request of diuers of my auditorie, who had often heard me presse the necessitie

Dedicatorie.

tie of it, and yet not so distinct-
lie conceiuing the nature of the
thing, desired I would diuert my
ordinary course of preaching, and
handle this point at the full, and
in all the particulars.

I now haue written it by others
importunitie, who desired it for a
more publike good, and offer it
first vnto your Honour, which I
desire might haue not the least,
but the best part, and profit in it,
and by it.

May it please your Honour to
heare thus much from mee, that
this dutie belongs to honourable
Personages, men of your place, as
well as to the poorest pefants, as
the precepts of the scriptures, and
the practise of King *Dauid*, *Salomon*,
Manasses, and others doe
proue. The reason of which is, be-
cause now though there be diffe-
rence of men, as there is of coun-
ters, while the Merchants account
lasteth, some standing for pence,
some for pounds, some for hun-
dreds

The Epistle

dreds and thousands : and as of
plaiers while they are vpon the
stage, some going for rich, some
for poore, some for knights, some
for kings while the play continu-
eth ; and as of trees in the Forrest,
some are oakes, some elmes, some
poplers, some thornes, some
briers and brambles, while they
stand growing : yet when the ac-
count is ended, when the play is
finished, when the trees are cut
downe, specially burnt to ashes,
there will bee no difference at all.
So, and more it wil be after death,
when men shall al appeare before
Gods iudgement seate, that there
will be no difference, specially in
respect of God, for then shall the
poore appeare without their rags,
and the rich without their bags,
Kings without their crownes,
Nobles without their ensignes of
honours, Bishops without their
rochets, Iudges without their
commission, Sergeants without
their coifes, Lawyers, Ministers,
and

Dedicatorie.

and other scholars without degrees, and signes of order, yea euery man as naked as he came into the world, and more naked then he went out of it, by as much as his winding sheete, coffin or tombe commeth to. But euerie man shall haue the workes of his person, place, age and condition with him; hee that hath eschewed euill, and done good, hee that hath mortified the flesh with the lusts thereof, and been renewed in the inward man, (the verie pith and marrow of his repentance) *He that by continuing in well doing, hath sought glory, and honour, and immortalitie, shall haue eternall life*; whereas hee that hath but pampered the flesh, and tooke all care to fulfill the lusts of it, renewing nothing, but retaining old Adam, *Disobeying the truth, and obeying vnrighteousnesse, shall haue indignation, and wrath, tribulation and anguish, &c. whether hee bee Iew or Grecian, one or other, whatsoever* he

Rom. 2. 7.

Verf. 8. 9.

The Epistle, &c.

Verſ. 11.

he be, for there is no respect of persons with God.

If I bee blamed for bringing this doctrine to the Court, and commending it to your Honor, as well as preaching it to the cōmon people, this will bee my defence.

And thus hoping of your Honours good acceptance of this small new yeeres gift: praying the Almighty to renue you by his spirit and grace, through faith and true repentance, that you may not onely continue honourable vpon earth, in the Kings Court, but your Honour may be multiplied in heauen, in the Court of the King of Kings:

I humblie take my
leauē.

*Your Honors Chaplaine
in all humble dutie,*

RICHARD STOCKE.



TO THE CHRISTIAN READER,
SPECIALLIE THE
Rector, and parishioners
of Al-hallowes Bread-
street.

THe rod of Gods iudgements, hath now been long upon vs for our sinnes, which the abuse of Gods mercies, his patience, and our long peace hath brought out: So that wee may well hope, that they haue wrought in vs that of Elihu in Iob, to wit, that they haue Opened the eares of vs, euen these corrections, which he hath sealed: whereby we will willingly heare and receiue this doctrien of repentance, vnlesse that of Elies sonnes, (which is not to bee thought of without feare and trembling) should be verified in vs, That therefore they obeyed not the
B voice

Iob 33. 16.

1. Sam. 2. 25.

The Epistle

voice of their father, *being the Lords Priest*) because the Lord would slay them: So we should not obey the voice of Gods Ministers, because the Lord hath a purpose to destroy vs.

James 3.2.

Quoties cecideris in foro, toties exurges: sic quoties peccaueris, toties peccatis peniteat. Chrysostomus. hom. 9. de penitentia.

Which lest it befall vs, it stands all and euery one vpon to repent, or hauing repented, and yet sinning again, (as who sinneth not in many things and daily?) to renew his repentance, and doe it againe, and againe. As often (saith Chrysostome) as thou fallest in the streetes, so often thou wilt rise againe: euen so, as often as thou committest sinne, so often thou shouldest renew thy repentance.

The Physitians haue a preservative against the plague, which consisteth of three ingredients: The medicine is called flying; the ingredients are these: Citò, longè, tardè; flie soone enough, flie farre enough, and make slow haste to returne. By which notwithstanding that men sometimes escape the pestilence, yet they remain-
ning

to the Reader.

ning in their sinnes, are often ouertaken with a greater plague: and are in the case which Amos speaketh of; As if a man did flie from a Lion, and a Beare met him: or went into the house, and leaned his hand on the wall, and the serpent bit him.

Amos 5. 19.

But the Prophets and Saints of God, haue a contrarie preseruatiue, not against this plague only, but all other, either to keepe themselves vntouched of them, or at least to turne them to their good. And this they call not flying, but returning; the ingredients of this are two, laide downe euery where in the Scripture; Cease to doe euill, learne to do well, eschew euill and doe good. Yea this is both a restorative and a preseruatiue, by which men may remoue the present, and preuent greater iudgements to come.

Now for the instructing of you in the nature, and for the directing of you, in the vse and practise of this medicine and duty, at the request of some of you, I laboured in publike to deliuer

The Epistle

this doctrine, for the benefit of all who heard me: and now at the importunitie of some, I publish it in writing, to the profit, I hope, of many more.

The order I have used is as familiar and plaine, as I could, labouring to profit rather the most, then to satisfie the learned. I have begun with the description of it, and have examined the severall particulars thereof; then I have proceeded to the essentiall and naturall parts of it; from them to the causes of it; from the causes, to the subiect and parties to whom it belongs, and who ought to practise this dutie; from these unto those seven inseparable fruits or effects, which the Apostle S. Paul in the second Epistle to the Corinthians hath deliuered unto vs. Hence I have descended to the time and place, when and where this dutie ought to be practised. Finally, I have laboured to remooue some of those principall lets and impediments, which Satan casteth in the way of all men, when they shall but once mind their way to his holie dutie.

2. Cor. 7. 17.

to the Reader.

I cannot say, I haue brought here any thing new and vnheard of; For there is no new thing vnder the Sunne: For matter I meane; yet for the manner and particular handling of it, I know none, who hath descended to the capacity of the meaneſt, as I haue endeoured, to my power and for my skill, to doe.

Eccleſ. 1.9.

What doe our Lawyers pleade now, but that which hath been pleaded in former times, the ſame ſtatutes, the ſame rules of law, the ſame book caſes? onely they applie them to the particular cauſes, and fit them for the advantage of their clients. What doe our Phyſitians preſcribe now, any thing but that which Galene, Hippocrates, and other Phyſitians haue done before them? the ſame ſimples and compounds, the ſame purges, and preſeruatiues, the ſame cordials and reſtoratiues; onely by their experience and ſkill, liuing among vs, they diſcerne of the ſtate of the patient, of his age, ſtrength and tempera-
ture, of the diſeaſe, whether new or
old,

The Epistle

old, begun but now, or inueterate; & so they increase or diminish the simples, or the quantitie of the, making the either milder or sharper, as the state of the party, & disease do require. As little able are we to bring any new thing, but only fit them to the times and occasions, seeing living in the same ages, wee may the better bee able to doe it, though we be many degrees inferiour in gifts and knowledge. That I then professe, is the more particular, and familiar handling and applying of these things, which others haue worthilie deliuered, for the benefit of the Church of God.

I haue endeououred to confirme euerie point by the word of truth, and haue added (after my vsuall manner) confirmations & illustrations drawne from reason, similitude, and the sayings of the Fathers; not to strengthen the Scriptures, but to helpe and benefit the hearer and reader, to whom all is little enough, to make him heare with attention and delight, to conceiue with profit, and to carry away for practise.

to the Reader.

Etise. If any dislike my alleaging of Fathers, (as some haue done my vsing of reasons to confirme the truth and doctrine, but with very little reason, as I suppose) I must pray them to giue me leaue to vse them, till I can see that unlawfulness, which they affirme to be in the practise, and to censure me in charitie for the vse of them, as I doe them for not vsing them. I know wel there may be an abuse in the quotation of these; as there may be in citing of Scripture; when either ostentation of memorie, or reading shall be ioyned with it; or when, as Hierom speaketh, One affecteth to bee accounted learned, by eschewing the glorie of learning; That, saith hee, is it which Tertullian speaketh, that Cyprian, this Lactantius, that Hilarius, &c. Or finally, when they shall bee like lights at a great feast, which take vp all the roome vpon the table, and leaue little place for dishes of meat to be set on. I will looke as well to my heart in the vse of them, as God shall enable mee, and when I shall see the

Eruditionis gloriam declinando, eruditissimus habebatur. Illi aiebat, Tertullianus, istud Cyprianus, hoc Lactantius, illud Hilarius, &c. Hieronymus epist. 3. ad Eusebium. Epitaph. potius.

to the Reader,

hurt of them, I wil as much endenour
to auoid them; in the meane time, I
will make the best vse I can of them,
to edifie the Church of God.

Those places which I haue here v-
sed, I haue set downe in the treatise in
our owne tongue; but, I confesse, not
so aduisedly, in the margent, I begun
to set them downe in their owne, and
hauing so done for three or foure
sheetes, I saw it was not so profitable
for those whom I most aime to teach,
namely the simple; yet I haue continu-
ed on that course for an vniformitie:
yet knowing that many understand
the Latine, who doe not understand
the Greeke, though I haue used some
of the Greek Fathers, as Iustin Mar-
tyr, and Basil, and somewhat out of
those parts of Chrysostome, which
we haue in Greeke, yet haue I set down
the Latin only, lest I should bee trou-
blesome and vnprofitable to moe.

Many testimonies out of the Scrip-
tures I haue urged diuers times, and
in seuerall points, euen one and the
same, for one place will proue many
things,

things, and hath many branches. The Lawyers will urge one and the same law, or booke case to severall points, in pleading of the same cause, because of severall branches in it, and they are blamelesse. I hope in the use of the word, we may haue as much libertie, and yet not seeme to haue idle repetitions; and the rather I haue affected this, for the benefit of the simpler sort, that the places of moment may bee more familiar vnto them.

Now not to detaine you any longer, from the Treatise it selfe; I beseech you reade it with attention, labour to know the particular points with iudgement, and to practise them with conscience. And the God of grace so perswade your hearts, and so open them vnto it, that you may bee like the citizens of Abel, who at the perswasion of one wise woman, cut off the head of Sheba the Rebell, and cast it to Ioab, who blew the trumpet, and all the armies returned from their siege and sacking. So you may cut off your sinnes and cast them to God, that
the

2. Sam. 20. 22.

The Epistle to the Reader.

Isai. 1. 19.

Reuelat. 2. 5.

the armies of his iudgements may at length retire from the citie, and our land, and his hand be no more stretched out. And that You consenting and obeying, may cate the good things of the land. And repenting and amending, and doing your first workes, the candle-sticke bee not removed out of his place.

Your friend and seruant
for Iesus sake,

Richard Stocke.



THE DOCTRINE AND VSE OF RE- PENTANCE.

TO the end we may instruct our present age in the nature of Repentance, which for the most part little vnderstandeth the doctrine of it, and lesse practiseth the dutie: we must first shew them what it is; which may thus bee described:

Repentance is the constant turning of a man in his whole life from al sinne vnto God, arising from true faith and the true knowledge of a mans owne spirituall estate, cuer ioyned with true humiliation.

When I say it is a turning, I say it by the authoritie of the Prophets in the old Testament, and of Christ and his Apostles in the new, which is manifest by their preachings and writings. *Isai-ah* saith, *The people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes. Hosea* exhorting

What repentance is.

Repentance is a turning.

Isai. 9. 13.

Hosea 6.1.
Hosea 14.2.

Ier. 4.1.

30.
Ezech. 18. 32.

Marth. 3.2.

Marth. 4.17.

Act. 16.20.

ting the people to repentance, saith, *Come and let vs returne vnto the Lord.* And againe, *O Israel returne vnto the Lord thy God, for thou hast fallen by thy iniquitie.* Likewise saith *Jeremiah: O Israel if thou returne, returne vnto me.* As much hath *Ezechiel: I will iudge you, O house of Israel, euery one according to his waies, saith the Lord God; returne therefore, and cause other to turne away from all your transgressions.* The like is also in the 32. verse. In the new Testament the word vsed to expresse this, signifies, to change the mind (whereupon the change of the manners will follow.) *John Baptist* saith, while he prepared the way for Christ; *Repent, for the kingdom of heauen is at hand.* As if he should say, *Returne from an euill mind to a good.* And our Sauour Christ vseth the same word, *Amend, for the kingdom &c.* The Apostle *Saint Paul* expresseth the meaning of both these when hee saith, *The Gentiles were taught they should repent: and if you aske him, what that is, he expresseth himselfe thus, and turne to God, and doe workes worthy amendment of life.* By all which it is manifest that *repentance is a turning.*

I say further. it is a turning of the whole

whole life. In nature there are foure kinds of turnings or mutations. One is in substance, called generation and corruption: a second is in quantitie, either from the greater to the lesse, or from the more to the fewer, and contrary, called augmentation and diminution: a third in place, when things change places, called locall mutation: a fourth in qualitie, when things change from one condition to another, called alteration. Now here is no change in substance, for the partie sinning and repenting is the same, and hath the same body and soule, the same faculties and powers both of soule and bodie: neither is there any change in quantitie, for the change from greater sins to lesse, or from more to fewer, is not repentance. Nor is there any change of place, for sinne, like a mans sicknes, is caried with him, and change of place, as change of beds, doth not free him, or make him whole. Being then none of these, it must needes be the change in qualitie, that is, when one and the same man is changed in the condition both of his soule and bodie, from iniquitie to righteousness, from all sinne to the liuing God, both in the inward man and outward conuersation.

Repentance a turning of the whole life, or from all sinne.

Ezech. 18. 31.

Deut. 30. 2.

Ioel 2. 13.

Ierem. 4. 4.

Daniel 4. 24.

Luk. 19. 8.

uerſation. Which is manifeſt by the Scripture, as firſt for the inward man : *Ezekiel ſpeaketh from the Lord: Make you a new heart, and a new ſpirit* : not in ſubſtance, not in quantitie, but in qualitie. Hence *Moses* promiſeth to his people the bleſſing if they ſhall *returne with all their heart, and with all their ſoule*. Hence it is that *Ioel* ſpeaketh of *renting the heart and not the garment*. And *Ieremie* of *taking away the foreskin of the heart*. True repentance then is the change of the heart and inward man : but that is not all, there muſt alſo be a change of the outward man, as well as the mind ; the vnderſtanding, the wil, and affections muſt be changed, ſo muſt the eies and the tongue, the hands and the feete be changed alſo. Therefore *Daniel* perſwading *Nebuchadnezzar* to repent, he ſaith vnto him : *Breake off thy finnes by righteouſneſſe, and thine iniquities by mercie toward the poore, let there be an healing of thy error*. As if he ſhould ſay, it is not true repentance vnleſſe a man breake off ſinne, and doe the contrarie good, and be reformed in the outward man. So *Zaccheus* when he turned to God, what did he? euen breake off his oppreſſion, gaue halfe of his goods to the

the poore, made fourefold restitution to those he had wronged, and so was turned in the outward man. The like might bee said of *Peter*, *Mary Magdalene*, and others, who were turned as well inwardly as outwardly, and both, and so accounted true repentants, and their repentance good: when as the repentance of *Ahab* and *Herod* were not good, nor sauing repentance, being but in the outward man onely, or but for some sinne, and not a whole conuersion.

The reasons that proue repentance to be such a turning are two: The first, because man', who at the first was made a goodlie creature in the image of God, hauing fellowship with him, whereby he was one with God and God with him; by sinne was separated from God, there being a partition made betwixt them, as *Isaiab* saith; he being alienated and estranged from God and become the childe of wrath, as *S. Paul* speaketh, and was made like the prodigall sonne, gone from his father into a farre country, euen become the straied, yea the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, to recouer this image, and to bee reconciled

Reason I.

Isai. 52.2.

Ephes. 2.3. and 4.18.

conciled to God; therefore I call it a turning againe to God, and a change of the condition.

Reason. 1.

2 I say it is of the whole life, or the whole man, and from all sin, because one sinne separates from God as well as many, and all parts are to be reduced to God, as well as one, one facultie of the minde as well as another: for if the outward man only be turned it is but hypocrisie and Pharisaicall, and the inward cannot be turned, but the outward will follow; neither can any man forsake one sinne, to be at one and reconciled to God, which will not be willing and carefull to leaue off and forsake all.

Vse 1.

Now the vse of this is double: First, if repentance bee a turning, and such a turning as is spoken of, then many men deceiue themselves in their iudgment of repentance, and thinke that to be it, which is not, and that they haue it, when they haue nothing lesse. For many thinke in repentance of nothing lesse then turning, and when they would seeme to repent, neuer endeuor to turne. Some thinke repentance is onely a sorrow and sighing, when they are by any meanes checked and reprooued by man, or afflicted by God; but

but then why should not carnall and worldly sorrow be repentance; when carnall men mourne for the losse of wife or child, or some losse by fire or water, sea or land? Some thinke it is a little weeping or grieuing, when they are made to see their finnes, or rather the punishment due to them; but then why did not *Eſau* repent? Others conceit that a little humbling of themselves, to hang downe the head like a bulrush, to fast certain daies and to put on sackcloth, is repentance; but then why was not *Ababs* repentance good and true? Others deceiue themselves by an opinion that good words and good purposes is repentance; but then why should not those sicke men repent, who haue manie goodly promises and purposes, which they neuer performe nor bring to perfection, if once they haue crept from vnder Gods hand, and haue worne away the circles of his strokes? Others thinke it only to bee confession, contrition and satisfaction; but then what should let that *Iudas* repented not? But some will grant vs that it must be a turning, and will practise a change, yet that is but from one sinne to another, as the prodigall man leaues off his prodigalitie,

litie, and giues himselfe to the practise of couetousnesse; one man forsakes infidelitie and falles into idolatry, the greater wound, as *Augustine* speaketh; another, being a carnall Gospeller, or an Atheist, fals from these to Poperie and superstition, as a sicke man doth out of a tertian into a quartane ague: or if they turne from sin, yet not from all sinne, but as *Herod*, who obeyed in many things; as *Nahaman*, who looked that God should be mercifull vnto him in one thing; as *Agrippa*, who had but his almost, and not altogether: So we see many ciuil men repent, who change words and outward acts, but not their hearts and the whole man, being therein the hypocriticall Pharisee, making the outside of the cup cleane, but leauing it foule and filthy within. But some men may goe forward and begin to retorne in soule, and change the inward powers and faculties of it, not indeed from sinfulness to holines, yet from ignorance to knowledge, and from vice to vertue, as many heathen men, specially Philosophers, haue attained vnto. But all these deceiue themselves with the shadow of repentance without substance, some hauing made no turning at

at all, some but an imperfect and partiall change.

2 This should teach him y^e would repent indeed, to endeavour to change himselfe, euen his whole selfe, his owne heart and outward man, doing (as Chrysostome perswaded the people of Antioch) *as men vse to doe in olde houses, when they were rotten, they take away the rotten postes and put new in their places, and haue a continuall care to keep them in repaire.* So if he be growne old and rotten in sinne, hee must renew himselfe by repentance, euen both the outward and inward man, still changing from some and from al sinne, and that in all the faculties and powers of his bodie and soule and parts of his life. And in this endeuor though a mans best way is to begin with the inward man, as in purging a chanell, the best is to begin in the fountaine and the spring head: yet lest the hardnes and difficultie of the worke may discourage him, make him faint in it and giue ouer; I would deale with him, as schoole-masters doe with children, which teach them the easiest things first, though they be not so needfull and profitable: and perswade him to begin with the change of the out-

C 2

ward

Vse 2.

Homil. 80. ad
pop. Antioch:
Quod in anti-
quis domibus
facere solemus,
cum fuerint pu-
trefacte, putri-
da subtrahimus,
& supponimus
noua, & à con-
tinua cura num-
quam desini-
mus. Si fueris
antiquatus à
peccato, per pœ-
nitentiam te re-
noua.

ward man, being easier to compasse, then the change of the inward and disposition of the mind. He must then call himselfe to an examination for the sinnes whereunto he is addicted; and finding them to be fornication, adulterie, drunkennesse, theft, vsury, oppression, swearing, or the like; he must make this resolution, vtterly to forsake them all, and for euer, be they (as no doubt they may be) neuer so sweet, bring they in neuer such pleasure or profit; yet must he turne from them all and vtterlie breake them off. And to that end carefully auoid all manner of occasions and prouocations entising and drawing to these sinnes, by which he is either put in minde of them, or tempted to commit them. By which care, God assisting of him, the weakest man that is subiect to any sinne, may get the mastery ouer it, whē as he that is furthest from that sin, may easily be ouertaken, if he auoid not the occasions. As a weake man may keepe his treasure long, that can keepe his doores shut, and thecues out, when as a strong man shall be soone robbed of it, if he let in the thecues. Now when hee is able to abstaine from these, then must he endeouour y^e contrary good workes,
as

as we heard *Daniel* counselled *Nebuchadnezzar*: *Zaccheus* practised, and *Peter* perswaded his repentants: *Amend your lines*. And this done, then must hee proceede to the reforming and purging of the soule and all the faculties of it; for to the reforming of the outward act may hee attaine, and yet neuer repent. Yet say I not that he shall lose his labour, for he may by it procure to himselfe the fauour of God for some forbearance and sparing in temporall iudgement, or obtaining of some earthly blessing, as *Ahab* did. But if he would truly repent he must endeouour to purge the mind from ignorance, his will from frowardnes and peruersnes, his affections from corruptions and vncleannesse, and labour to haue knowledge of the mysteries of saluation in his vnderstanding, vprightnesse in his will, holinesse in his affections; not onely abstaining from grosse sinnes or liuing vnblamable before men, but from all small and secret sinnes, by keeping a good conscience in all his waies in the sight of God, not leauing some sinnes onely but all, not doing some good onely, but laboring to doe all knowne duties, circumcising the flesh and the heart, making

Act. 2. 38.



not onely a new hand, a new foote, a new eie, a new tongue &c. but specially a new heart and a new spirit. And so his endeavour shall bee to some purpose, and indeede the practise of Repentance; provided that this turning be without a returning to his sinnes againe: for as the whole man, so the whole life must be changed, and not for a day or two but continually: for as he that was sicke, and is recouered, to whom y^e Physitian hath prescribed a diet for preservation of his health, must keepe it not a day or two, but during the time by him prescribed lest he haue a relapse, which is alwaies most dangerous: So he that hath repented must obserue the diet prescribed, to abstaine from all euils, and doe the contrarie good, and that constantlie and continually, which is the time our heavenly Physitian hath prescribed. Then shall he find that true to him which Christ spoke to *Zachens*: Saluation is come to his house and to his heart.

*Repentance
proceedeth
from faith.*

Now to proceed in the description; In the second place I say, that Repentance proceedeth from faith, that is, none can repent nor practise this dutie of Repentance, but those who haue
faith

faith and grace: or repentance that is true and sound, holy and acceptable vnto God, euer comes from faith, I meane not the faith of diuels, nor a temporarie faith; but a true iustifying sauing faith; no repentance can be accepted vnlesse it haue this roote from whence it comes, that is, true faith, which is manifest by that of *Malachie: Returne vnto me, and I will returne vnto you.* Where he promiseth them pardon and acceptation, if they would returne, by the hope of that, to draw them to this; the ground and motiue to make them returne is an assurance of pardon, shewing that when once they are perswaded and assured that God will pardon, they will soone returne vnto him. *Iohn Baptist* saith, *Repent: for the Kingdome of God is at hand.* The like saith our Sauior Christ: *Amend your liues: for the kingdome of heauen is at hand* By which they make grace and the promise of saluation the cause of repentance, that is, when they are receiued and apprehended, which is not neither can be, but by faith: and though repentance in these places is placed before the promise, yet is it not in nature before faith, neither would they teach any such thing, but that

Malach. 3. 7.

Matth. 3. 2.

Matth. 4. 17.

Matth. 3. 3.

Esay 40. 3.

Psalm. 130. 4.

Hosea 6. 1.

Reason 1.

when they once beleue it, then they must and will repent. And to this purpose let the consequent words be well waighed as *Iohn* hath them, *Prepare the waies of the Lord, and make his paths straight.* Which is the very summe of repentance: which words are taken out of the Prophet *Esay*, who in the first and second verse, was commanded to preach the glad tidings of the Gospell, shewing that these must first be beleueed before they could repent. The Prophet *David* also teacheth no lesse: *But mercie is with thee, that thou maist be feared.* Where hee obserues that no man can euer imbrace God to feare and reuerence him, but he that is perswaded of his fauour, nor giue himselfe to the obedience of his law, but he that is perswaded the things he doth will please him. Lastly, the Prophet *Hosea* noteth, that repentance commeth of the hope of the forgiuenesse of sinnes. *Come let vs returne to the Lord, he hath smitten vs, and hee will make vs whole.* And a certaine truth it is, that if the Scriptures be searched, we shall not find any to haue truly repented, which had not true faith.

Now the reasons of this are diuers.
1. Because this dutie of repentance in
euery

euery mans conceit and also in truth is very difficult and hard, and man had need to haue some thing to whet him on to it, and make him willing to goe about it; and what inducement better then this, hope of pardon, or assurance of remission? which is faith, being, as *Ambrose* faith, the *prouokement of repentance*; for who will seeke to an enemy for helpe, or of whose fauour and kindnes he is not perswaded? Will any sick man, faith he, commit himselfe to such a physitian to be cured, whom he thinks will contemne him rather then condole and pitie him? So no man will repent and turne to God, but he that hath some assurance of mercie and acceptance.

2 Because without hatred of sinne, there can neuer be any true repentance. Now hatred of sinne riseth from sanctification: for an vn-sanctified man, may leaue sinne, but not hate it, as sinne; it is only holines that hateth iniquitie. Now there can be no sanctification without iustification, and this cannot be but by faith, by which men are vnited to Christ, and apply him vnto themselues; then no repentance without faith.

3. Because no man can repent and
turne

Incentiuum pœnitentiae. Ambros. de pœnit. lib. 1. cap. 1.

Nemo se curandum præbeat, qui contemptui se, non compassioni, medico suo putat futurum. ibid.

Reason 2.

Reason 3.

Jerem. 31. 19.

turne to God, except he be first turned of God, and after that he is turned he repents. So *Ephraim* saith; *After I was conuerted, I repented.* The first act of a mans conuersion is faith, after that hope, then loue and obedience: for as a prisoner, which lies in hold for debt, or some deadly offence, if any man come vnto him and promise him to pay his debt, or discharge him, he first beleeueth that he is willing and able to doe it, then he hopes for it, and lastly, he is as it were dissolued into loue, and seeketh to do all things that wil please him. So in a repentant sinner, he first beleeueth that God will doe that he promiseth, namely, pardon his sinne, and take away his iniquities; then he resteth in the hope of it, and from that, and for it he leaues sinne, and will for him forsake his old course which was displeasing, and do that which is pleasing and acceptable vnto him.

Reason 4.

Hebr. 2. 6.

4. Because true repentance is euer acceptable to God, now God accepts no worke of man, which doth not arise from faith: for, saith the Apostle, *Without faith, it is impossible to please God:* therefore if a man will performe true and acceptable repentance, hee must haue faith.

Ob.

Ob. *Ahab* repented, and his repentance was accepted, for it obtained a blessing, yet had he neuer any true faith, therefore repentance may be without faith.

Ans. *Ahab* neuer had true repentance, and so his repentance is nothing against this point: for I speake here of sauing repentance, which hee neuer had; and if it pleased God, yet it was but as a father speakes in generall: *That halfe and fained obedience sometime so farre pleaseth God, that for a time he will remit his anger, and mitigate temporall punishments:* But neuer for matter of saluation. Againe, God shewed himselfe pleased with *Ahabs* repentance, such as it was, to encourage his owne to exercise true repentance; who may thereby be assured of a gracious acceptance, and liberall reward from him, who leaues not these vnrewarded. But finally we say *Ahabs* repentance proceeded from faith: which is thus made true; there is a double faith, one sauing and iustifying, another temporarie, that is, such a faith by which a man beleeues for the present something that God hath said is done or shall be; so *Ahab* beleeued that God would do that which he had threatned,

Semiplena & ficta penè obedientia, quandoq; hætenus placet deo, ut ad tempus iram remittat, & pœnas corporales mitiget. August.

threatned, which made him repent, and so his repentance proceeded from faith; there is a double repentance answerable to this double faith, a temporarie repentance arising from a temporarie faith, and a saving repentance from a saving faith. Such as the faith is, such is the repentance.

Ob. 2. Againe, some will say, that Repentance vseth first to be preached, as the course of the Scripture and the tenor held by all Preachers of all times doth shew, who haue first called for it, and then for faith.

Ans. To cleere this doubt, we must consider three things, 1. the order of nature, 2. the time, 3. the manifestation of them. In order of nature faith goeth before; in the manifestation of them, repentance is first; in time they are both ioynedly together. For by order of nature, first a mans conscience must in some sort be settled, touching his recōciliation with God by Christ, before hee can repent. As *Ambrose* saith, *No man can rightly repent, unlesse he hope for pardon.* So that first Gods fauour is apprehended, and remission of sinnes beleueed, then vpon that commeth repentance, alteration of life, and conuersion. But for manifestation,

Nemo rectè possit pœnitentiam agere, nisi qui sperauerit indulgentiam.
Ambros. de pœnit. lib. 1. cap. 1.

station, repentance both to a mans selfe and to another goes before faith, for it is sooner discerned then faith. Iustification is like the sap hid within the barke, when as repentance as the bud, speedily sheweth it selfe, before leafe, blossome, or fruit. Lastly, if we respect the time, neither of them is one before the other, but are begotten in a man both at one instant, for faith is not begotten to day, and repentance to morrow, or some daies after, but he that beleeueth instantly repented, though it be not so perceiued, no not of him that possesseth both. As the thunder-crack and lightning are both at one and the same time, yet is one discerned before the other. All that this sheweth or we would prooue by it, is this, that none can seriously and trulie repent, but he that knowes he is Gods, none can know this but he that hath his grace and this faith.

Ob. 3. Further it may be some will object, that many a man by the terror of his conscience is subdued and brought to obedience long before he hath faith or grace, or hath tasted of it; and so it ariseth not from thence.

Ans. I answere, this is no other then that which may come of nature from the

the knowledge of good and euill by that conscience of sinne which remaineth in man since his fall, being but a seruill feare of punishment and of the anger of God; which though it be not a proper worke of Gods sanctifying spirit, nor any part of regeneration, yet is it a step towards it, and to bee nourished, because it is as the needle to the thread, for it makes way for the true feare of God.

Vse 1.

Habac. 2. 4.

The first vse of this is, to confute those who thinke repentance goeth before faith; which opinion, by the grounds that haue been already laied is manifestly false. Besides, it is certaine that repentance is the worke of a liuing man, of him that is spirituallie liuing, no dead man can repent. But he that is without faith, though he haue a name to liue, yet is dead: for, *The iust shall liue by his faith.* No life then without faith, and no repētance without life; so not without faith, seeing repentance is the worke of a liuing, not a dead man. There may be an outward reformation of actions & words, an inlightning of the mind and vnderstanding, a changing of the will and affections from vice to vertue, but no change of the heart from sinfulness to

to holines. That, a naturall man may haue; this, onely a spirituall: that, a dead man may performe; this, onely a liuing man. Finally, repentance is a purifying of the heart, a mortifying, and crucifying of the flesh: and what shall purifie the heart? is it not faith? for whom will a man crucifie his beloued sinnes, mortifie his flesh and affections? will he do it for any, but for him of whose loue he is specially assured? Then can it not be before, but must needes follow after faith.

2. This conuinceth the of error who thinke that faith is a part of repētance; but it cannot be that the roote and the fruit should be both one thing, or one a part of the other. The strongest reason they haue is, that faith and repentance are euer ioyned together, without faith there can be no repentance. But if this reason haue any strength, then is faith a part of the Sacrament, seeing it is as vnprofitable without it, and conioyned they must be where any fruit and comfort will be had. Againe, if coniunction make it a part, why should not the soule be a part of the bodie? which is not a bodie, but a carcase without it; why not the light a part of the heate in the sunne? why not

Vse 2.

Mark. 1. 15.

Act. 20. 21.

not faith part of hope and charitie? seeing they are not, nor cannot be in this life without it, though charity may be and is without them in the life to come. Besides, the scripture hath made them directly distinct: *Repent and beleeue the Gospell.* And Paul saith, he preached *Repentance towards God, and faith in the Lord Iesus.* Then can it be no part of it, but the roote and beginning of it, whence it proceedeth. For when the mind of a man hath once by faith imbraced the goodnes of God and remission of sinnes by Iesus Christ, then in lieu of thankfulness to God, he will addresse himselfe to the alteration and change of his life, to the putting off the old man, and putting on the new: they are then not as parts one of another; but as cause and effect, faith the true cause, and repentance the necessarie effect.

Use 3.

3. This may confute that point of Poperie and popish schoolemen, who have distinguished attrition and contrition, coyning both names & things after their owne fancie without Scripture. Now attrition, they say, cannot merit; but contrition, if it be full, doth merit remission of sinne and iustification. But this must needs be false, because

cause no contrition or repentance can be good, vnlesse it come from faith; if it be without it, it is sinne, and how should sinne merit? It is sinne, for faith our Saviour Christ: *A good tree brings forth good fruit, and a corrupt tree brings forth euill fruit.* And againe, *A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill.* So that contrition, though it be good in it selfe, yet coming frō a bad tree, which euery man is, who is not sanctified & made good by faith, it must needs be euill and sinne; specially seeing our Saviour faith, *That which is borne of the flesh, is flesh.* Which is true both of men and their actions, whosoever is borne, and whatsoeuer is done of a naturall man, is corrupt. So contrition, if it come from a naturall man, one not sanctified by faith, must needs be corrupt, and cannot merit remission of sinne. But if this contrition proceed of faith, and so be good, it can as little merit remission of sinne, which is before it. For a man no sooner beleeueth but he is iustified, no sooner iustified, but he hath remission of sinne, which though he know not, or feele not, yet hath he then ne-

Matth. 7. 17.

Luk. 6. 45.

John 3. 6.

uer the lesse: for if want of feeling or ignorance of the being of any thing, should argue the not being of it, then children in the wombe should want life and reason, because they haue no knowledge or feeling of either. It is not then as they falsely imagine, that men first repent, and from the merit of that commeth remission of sinne: but men first belecue and apprehend remission of sinne, and then doe they repent, then do they sorrow and mourne for sinne, and turne vnto God from those things which are displeasing vnto him.

Vse 4.

4. This will proue euery ignorant, vnbeleeuing, prophane man, to bee without true and sauing repentance: for his ignorance and prophanenes telles euery man, that whatsoeuer is in his heart, yet faith is not there; and so hee beeing a dead man cannot bring forth the works of the liuing. Though therfore he should mourne and weepe as much as *Esau*, and sorrow & grieue as greatly as *Iudas*, yea and reforme in many things as *Herod*, yea all the outward man, as some Heathen men haue done, yet hath he not repented. Then you will say, to what purpose should any man doe any such thing? Because

Because God hath commanded these, and they are meanes to obtaine that which is true repentance. Not that any man can merit grace at the hand of God by this, or yet make himselfe more capable of grace, seeing his nature remaineth as corrupt as before; but because God hath inioyned men to do what they can in renewing themselves, and to approach as neere vnto grace as they can, although they cannot by any labour or endeavour, without the worke of Gods spirit attaine vnto it. All should vse the meanes and hope to obtaine grace; yea none can hope to obtaine it who vse not the means; though some vse y^e meanes and doe not obtaine, and others not vsing the meanes doe obtaine: That with the meanes and without it the whole glorie and praise might be giuen to God, whose spirit blowes where it listeth.

5. The last vse of this is, to perswade every man to labour for true faith, if he haue it not, or for the increase of it being had, still endeavouring to maintaine and nourish it, if for no other end and reason, yet because it will bring forth in him true repentance not to be repented of, and renew it in him every day,

Rom. 10. 17.

*Serpens non mi-
nimum curat si
corpus incidi-
tur, modò caput*

day, as his sin reneweth, and make it acceptable vnto God: for if it were possible a man could repent without this faith, yet should it not be well pleasing to God, specially not for saluation and spirituall good and comforts. It is not to be denied but that the best men haue many secret and priuie corruptions in them, which must be mortified; yea many a regenerate and holy man may oftentimes fall into many grosse sinnes, and how should they recouer themselues without the medicine of repentance? but how should they repent without faith? by which they are liuing men able to doe the workes of the liuing, and truly repent: for the obtaining of this then, must they heare the word with all diligeuce, for *faith comes by hearing, and hearing by the word of God.* And for the nourishment of it, still must they heare it with reuerence, for it is, as *Chrysostome* saith, as oyle to the lampe to keepe it burning. And the more care must they haue for the preservation of this, because the life and being both of this and all other graces dependeth vpon it. Then as the Serpent of all things is most carefull for his head, because he knowes that though he

he be cut and mangled in the bodie or any part of it, yet if his head be whole, it will cure all the wounds of the other members: such wisdom ought they to haue, to labour aboue al things to keepe the faith whole and sound, because if any thing else take a wound this will cure all the rest; but if this once suffer shipwracke, it will cost them much before they can recouer it againe, and make themselues whole, all other graces decaying and perishing with it. For this then must they chiefly labour, that they may not once but euery day renew their repentance.

The third thing in the description of repentance is, that it ariseth also from the true knowledge of a mans spirituall estate.

True sauing repentance ariseth from the true knowledge of a mans owne spirituall estate; and none can repent but they who haue this knowledge; which is proued by the course which was euer taken by those who laboured to bring and induce offenders to repentance, for they laboured euer to set before their eies and to make them see the condition wherein they were. The Lord himselfe when he came to visit *Adam*, who had now sinned, and

suum integrum seruet. Sic tu præter fidem cætera perdere non cura. Chrysost. homil. 24. in Matth.

Repentance ariseth from the knowledge of a mans spirituall estate.

Gen. 3. 9.

2. Sam. 12. 1. 3.
3. &c.

Act. 2. 36.

Reuelat. 3. 17.

to draw him to repentance, tooke this course with him ; saying vnto him, *Adam where art thou ?* that is, in what a case art thou : see and knowe that howsoeuer thou art in the same place, yet thou art not in the same condition, and take notice of thy miserable condition, that by it thou maist be drawne to seeke to me and not to flie from me. So the Prophet *Nathan* being sent to King *David* to bring him to repentance, he took a course to make him see his sins, and his owne miserable estate, by a familiar parable wisely applied, which made him see and confesse his sinne, and seeke by true repentance for the pardon of it. So the Apostle *Peter* in his first sermon after the ascension of Christ, endeououred to make the Iewes his auditors to see their sinnes in crucifying the Lord of life, and their wretched estate for that fact, that he might, as the successe was, draw them to repentance. So Christ himselfe with the Church of Laodicea, to the end he might make her truly repent, laboured to abate her pride, which blinded her eyes, and to make her see that she was, *wretched and miserable, and blind, and poore, and naked.* And this *Ephraim* speaking of her selfe, sheweth, that it was the

the cause of her repentance, *When I was instructed, I repented.* As if she should say, when my eyes were open, that I saw my owne condition and estate, then I repented. By all these it is cleere that repentance ariseth from y^e knowledge of a mans spirituall estate. But to cōceiue this point more fully, we must vnderstand that there are three parts of this knowledge, or three things are required to make a man know himselfe and his estate thoroughly.

1. That he know his sinne.
2. That he haue the sense of his sin, that is, of the punishment and curse due to his sinne.
3. The knowledge of his owne inability to free himselfe, either from the sinne, or from the punishment due to sinne.

The first of these is, the knowledge of a mans sinfulness, his naturall sinfulness, that by nature without temptation he is inclinable to all euill, and vtterly vnable to doe good: Then his inward sinfulness, that is, his secret motions which should bee towards God and agreeable to his law, are altogether auerse from him toward sinne and disobedience; these are his thoughts, lust and concupiscence of the soule: Lastly, his outward actions both his sinnes of omission and com-

lerem. 31. 19.

Rom. 3. 20.

Psalm. 50. 18.

Verse 22.

mission, his apparent euill, and his imperfect good things. The knowledge of all which are to be had by the law, for *by the law commeth the knowledge of sin.* The 2. part of this knowledge is the sense of sin, that is, the knowledge of the curse and punishment due vnto sin, for that is it which makes sinne sensible to a man. Thus God dealt with the wicked when he had laid before them their sins, as it is in the 50 Psalm. vers. 18. *When thou seest a theefe thou ranneest with him, &c.* Then he threatneth his iudgements against them, vers. 22. *I will teare you in peeces, &c.* To make them the more sensible. Now these are either spirituall plagues, or curses vpon their bodies, goods, wiues, children, friends, or vpon their name, memorie and posteritie. All which may bee found in the Word, as Deut. 28. and such like. The 3. part is, the knowledge of a mans owne inabilitytie, either to free himselfe from the sinne, or the punishment due vnto it: that howsoever he may by his naturall strength repress the rage of his corruption, prune and lop it, cutting off the superfluous bowes and branches of it, yet the roote and the whole bodie will remaine still in his heart and soule,

foule, and will as occasion is offered
 breake forth into all his members. And
 this is it which made *David* to repent
 and pray so earnestly to the Lord to
 purge him : *Wash me thoroughly from*
mine iniquities, and purge me from my
sinne. And againe : *Purge me with hyss-*
sop and I shall be cleane. And that hee
 is as little able to auoid the punish-
 ment, either by hiding himselfe, or by
 any wit or power, or any meanes what-
 soeuer: which was in them whom *Peter*
 preached to, and made them come
 with this note to *Peter* and the other
 Apostles: *Men and brethren what shall*
we doe to be saued? The like was in the
 gaoler, who came trembling to *Paul*
 and *Silas* and said, *Sirs what may I doe*
to be saued? So that it is manifest that
 the knowledge and sense of sinne and
 the conscience of a mans owne inabi-
 litie to free himselfe from either, will
 make a man turne to God and repent.

Psalm. 51. 2. 7.

Act. 2. 37.

Act. 16. 30.

Now the reasons of this truth are
 these. 1. Because the ignorance of a
 mans estate is seldome or neuer separa-
 ted from a false opinion of a mans
 good estate, of his inward holinesse
 and integritie of nature, of the good-
 nes of his actions, hauing a shew and
 semblance of some good. Now a man
 in

Reason 1.

in his error will neuer seeke for the change of his estate. As hee that thinks himselfe whole, though he be heart-sicke, will neuer seeke to a Physitian, or vse any meanes to mend and better himselfe. But when he knowes his estate, & seeth how falsely he was conceited of himselfe, then will he hasten to seeke change and amendment. For as a state cannot be continued if it were good, vnlesse it were thoroughly and fully knowne; so being vnknowne, can it not bee amended, being now amisse.

Reason 2.

2 Because though the sight of sinne would not driue them to this, men not disliking sinne by nature; yet the sense of punishment would, because euery thing naturally feareth the destruction of it selfe, and would by all meanes preserue it selfe; much more man, who discerning in this case, that his escaping must be by turning, will addresse himselfe to it, for the safetie of himselfe.

Reason 3.

3 Because though the punishment would not moue him to this dutie or remoue him from his sinne, so long as he felt it not, because hee might hope by some meanes to escape it, as by hiding and couering his sinne, or by fleeing,

fleeing I know not whither, or by Gods mercie and indulgence for some bountie to religion, or charitie to the poore, or such like: yet if hee once come to know, that as he can free himselfe no more from his sinnes, then a Leopard from his spots, and a blacke More from his skinne: so can he as little free himselfe from the punishment of sinne by any other meanes whatsoever, it being impossible that God should let him goe unpunished, because hee cannot bee vniust, and so bee brought into a strait as *Baalam* was; then will he endeavour to performe repentance, by which onely he may escape and flee the vengeance to come.

Now the vse wee haue to make of this point is this: First, to informe vs that the world and the Church hath many thousand impenitent sinners, such as neuer haue repented, neither yet (in the case wherein they are) are they capable of repentance, because they are ignorant of their spirituall estate; and that which is worst, they cannot be perswaded to looke into it: though they often cast vp their estate to know what it is, I meane their worldly estate, yet they neuer ballance their spirituall estate, being either
slothfull

Vse 1.

1. Cor. 2. 11.

slothfull and negligent, or else being
 possessed with a false opinion of the
 vnnecessarines of it, or with feare of
 the desperatenesse of it; like as ban-
 kerupts who are not able to pay a pe-
 nie in the pound, dare not looke into
 their estate, lest they procure griefe
 and discontentment to themselves.
 Whatsoever the cause is, the thing is
 not done, and so they are without the
 knowledge of it: and whatsoever they
 thinke of themselves, if impenitent sin-
 ners must perish, they cannot bee safe,
 seeing they cannot repent; which they
 cannot doe, as long as they are igno-
 rant of themselves and of their spiritu-
 all estate. If any man think it strange,
 that man, who knoweth so many
 things should be ignorant of himselfe,
 when this is proper and peculiar to
 him to know himselfe; *For what man
 knoweth the things of a man, saue the spi-
 rit of a man which is in him?* he confide-
 reth not that when the object is nie to,
 or laid vpon the sense, it nothing so
 well discerneth it; and the eie of the
 bodie, though it behold all other
 things, yet it cannot see it self, or some
 parts of the bodie which are neereft
 vnto it. So the mind of man compas-
 sing the whole world, sometimes the
 heauens

heauens and things aboue it and in it, sometime y^e earth & the bottome of it, and things vnder it, yet is it ignorant of it owne estate: like many Gentlemen trauellers, who know diuers strange and forraine countries, and yet are ignorant of their owne: euery one being better conceited of himselfe then there is cause, neither finding his defects nor discerning his corruptions; which proceedeth from self-loue, which maketh a man too well affected to himselfe; and so iudgement following affection, hee neuer discerneth rightly of his estate, but thinking hee hath no need of any change, neuer goeth about it. But by the particulars this will more appeare. For many cannot be perswaded that they are so corrupt dy nature, but their nature seemes to them to be pure, beautiful, and glorious, thinking it no more corrupt, then it was created by God, and then it was in *Adam* during the time of his innocencie. Hence are those opinions of perfect inherent righteousness, justification by works, and merit of works, of the power of pure naturals, free will and such like, which Papists and other heretiks haue inuented and maintained out of the naturall or affected ignorance

Reuel. 3. 17.

norance of mans estate. Againe, for outward actions, they thinke that those works, which haue any shew of goodnes, although they bee neuer so imperfect, corrupt and hypocritically, yet they are good and may be meritorious to deserue earthly and heauenlie blessings. Further, for meane and ordinarie sinnes they thinke them veniall and light offences, not to bee accounted of, or auoided; they thinke their good meaning to be as good as perfect holines; their owne righteousness perfect and absolute, so that they say in effect : *I am rich, and increased with goods, and haue need of nothing.* The Church hath many of these, as also as many who are without the sense of sin; who perswade themselves there is no such punishment for sinners, such curses as are spoken of, neither is God so prouoked to anger to inflict punishment vpon offenders as the ministers tell them hee is, which they falselie ground vpon the patience of God, which he generally vseth towards all, who although they go on in all maner of disobedience and wilfull breaking of his cominements, adding one hainous sinne to another, and shewing open contempt of him, and of his word,

word, yet they escape unpunished, and liue as merilie in the world as the holiest man doth, and at death die as peaceable as he that liued best: so the patience of God that should leade them to repentance, they make as a meanes to keepe them backe from repentance. But say they haue the sight and sense of sinne, yet are they perswaded that they can and are able at their owne pleasure to purge themselues both from their naturall corruption and outward act of sinne; and so the sicknesse, which a man can cure himselfe of, is nothing so grieuous vnto him. And for the punishment, they thinke they are able to escape it, either by their cunning conueying and couering of their sinne, or by the great mercie of God who delighteth not in the miserie of man, and his confusion, but in their saluation, and so will be easilie intreated by their pitifull moaning, to pardon their sinnes; and if not, to bestow on them the crowne of glorie, yet to remit them the punishment deserved; or at the worst that may fall, they can free themselues by their works of mercie and other satisfactions; and so say there is no feare, but blesse themselues in their hearts, saying,

Deut. 29. 19.

1. King. 17. 18.

ing, *Wee shall haue peace, although wee walke according to the stubbornnesse of our owne hearts.* Many thousands there are who are thus ignorant of their estates, either in some of these or in all, neither are willing to come out of this ignorance, but in time of health and prosperitie spurne against the plaine ministerie of the Word, as that which would giue them a view of themselves, crying against the Ministers as the woman against the Prophet, *What haue I to do with thee? Art thou come vnto me to call my sinne to remembrance, and to slay my sonne?* So, what haue we to doe with you, are you come to call our sinnes to remembrance, and to slay our soules? And against the word as a false glasse; that as she that looked her selfe in a glasse, and appeared to her selfe no more deformed then shee was, yet more then she was conceited of her selfe, broke it and trod it vnder foote: so spurne they against the glasse of the word, as if it made them more deformed then they are indeed. All these vndoubtedly are in the state of impenitencie, and so in the state of perishing, because they cannot, or they will not see themselves and know their estate, that they might bee

bee brought to repentance.

2 This may perswade men, who
would repent, that they may flie from
and escape the vengeance to come,
to labour for this knowledge of their
estate. The Philosophers knowing
that men are all together ignorant of
themselves, vsed to set this precept,
Know thy selfe, in the beginning of
their morall institutions. They are
worth the imitation, that euery Mi-
nister should teach, and euery Christi-
an should learne to know himselfe,
and his estate, in the things before
spoken of. And this must he do by
looking into the law of God, whereby
he may see himselfe to be a most vile
and filthie leper, defiled in nature, in
soule and bodie, in minde, will and
affections, in thought, word and all
his actions with all manner of sin, so
that he may crie out with the leper, I
am vncleane, I am vncleane. But if he
will doe it as hee should, hee must
not only looke to the letter of the
law, which expresseth only capitall
sinnes, from which he happily will
cleere himselfe and wash his hands,
but he must seeke into the spirituall
meaning of it, set downe by Christ
Mat. 5. and other the Prophets and
E Apostles,

Vse 2.

Apostles, whereby hee shall see both his originall sinne, and his actuell transgressions, his inward corruptions, the filthie, vncleane, and disloyall motions of his mind, wil and affections, and his outward, his vaine, foolish, and filthie talke, his leaud behauour, dishonorable to God and iniurious to men, his sinnes of ignorance and wilfull rebellions, his sinnes of youth and riper yeeres, his omissions, and his commissions, yea euen his best things culpable either *quoad fontem*, or *quoad finem*, in respect of the fountaine, that they proceeded not from faith, or in respect of the ende, that they were done more for his owne glorie and gaine, then for the glorie of God, and good of his brother: which when he shal once discerne, the same law will shew him the blacke taylor of sinne, all the curses that are due vnto it, and no lesse make him perceiue, that he is not able to free himselfe from the guilt or the punishment of sinne, from the contagion which followes it, or the curse that is due vnto it. By which he may be made to come trembling and with feare, and accuse himselfe before the throne of God, and by a true renouncing of all his sinnes, and a true turning

ning from all his former wicked courses and carriage, truly repent and be graciously accepted of God.

In the description of repentance the last thing is, that this turning is ever ioyned with true humiliation; which necessarily followeth vpon the former, for as the error and false opinion of holines and happines, doth make a man proud, presumptuous and confident; so the knowledge of a mans wretched and miserable estate and sinfull condition, will abase him by humbling him. Now of this first in generall, then more particularlie. Generally,

True repentance is ever ioyned with true humiliation; none can repent but hee is truly humbled by the sight of his owne wretched and sinfull estate, which is manifest by the exhortations of the Prothets calling to repentance, as in *Ioel*: *Therefore also now the Lord saith, turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.* And againe in *Isaiah* the Lord complaineth that the people did not repent, *And in that day when the Lord God of hosts did call vnto weeping and mourning, and to baldnes, and to girding with sackcloth, behold ioy and gladnes, slaying oxen, and*

Repentance ioyned vwith true humiliation.

Ioel 2.12.

Isai. 22.12.13.

killing sheep, eating flesh, and drinking wine, eating and drinking, for to morrow we shall die; shewing thereby that because they were not humbled, therefore they did not repent.

Micha 6.8.

Hence is that of *Micha*: Hee hath shewed thee, O man, what is good and what the Lord requireth of thee; Surely to doe iustly, and to loue mercie, and to Humble thy selfe to walke with thy God.

1. Pet. 5.6.

Hence is that exhortation of *Peter*;

Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

James 4.7.

And *S. James* saith; Submit your selues to God. This also is

proued by as many as repented, either truly or temporarily, either the practise

considered, or the parable; now the practise may bee seene in *David*, who

2. Sam. 12.

being reprooued by *Nathan* for murder and adultery, repented and humbled himselfe vnder the hand of God;

1. King. 21.

so *Ahab* though he had no sound and sauing repentance, yet his humiliation

was answerable to his repentance. So did the *Niniuites* humble themselves

Iona. 3.

by fasting and sackcloth. The like may

Luk. 15. 18. 19.

appeare by the parable in the Gospell, where *Christ* sets out repentance vnder

the state of the prodigall sonne, who comming home to his father,

humbleth

humbleth himselfe, in saying to his father that he was not worthie to be called his sonne. So the Publican cometh and humbleth himselfe and smote himselfe vpon the breast, and would not lift vp his eyes to heauen: the like may be seene in *Peter*, in *Mary* and others. By all which examples it is manifest, that wheresoever there is repentance there is humiliation.

And this stands with reason. 1. Because true repentance riseth from the sight and knowledge of a mans estate, how wretched and sinfull it is, which maketh him humble; for whereas the error and false opinion of a mans holinesse doth puffe him vp with pride and maketh him confident and presumptuous; on the contrarie, the true knowledge of a mans estate, and of his finnes will humble him: therefore this repentance comming from the knowledge of a mans estate, must needes bee ioyned with humiliation, from which knowledge there ariseth a double fruit, which is, repentance, and humiliation.

2. Because he that repenteth, receiveth grace from God and findeth grace and fauour with him, which onelie the humbled doe, and not the

wor

E 3

proud

.d. p. 143

Luk. 18. 13.

Reason 1.

Reason. 2.

James 4.6.

Use. Luke 14.11

proud, as Saint James saith: God resisteth the proud, and giveth grace to the humble.

The uses of this point follow after this manner: First, we may then pronounce of many that they are without repentance, many even without the temporarie, and many without the true saving repentance, because they neuer came where humiliation grew, not the bastard one, and much more, not where the true and naturall humiliation is to be had, and so neuer had it: For they neuer had those scars and those cares, those pangs and gripes, which men that haue been humbled, haue had; they neuer came to confesse and acknowledge their sinnes, and condemne themselves, but puffed vp, as bladders with wind, so they with a windie and proud conceit of themselves, and their owne estate, like the Pharisee; and to this they easily come, and so are kept from humiliation, being blinded by an opinion and conceit of their owne good parts of nature, of their vertues and gifts by good education and industrie, of their good workes they haue done to God, and to their neighbour, how many waies, and with how

how great charges they haue maintained learning, set forward religion, serued God and releued the poore. These conceites so blind their eies and ouersadow all their senses, that they make and pronounce themselves not sinfull, but holie, iust, and innocent. Another thing also that blindeth them, is a comparing of themselves with those who are more sinfull; and in some respect notoriousslie sinfull: and then the opinion of their owne holinesse which before was any thing doubtfull, is now put out of all contro- uersie, and they exempted not onely from the ranke and rout of wicked men, but canonized Saints in their owne conceit. The picture of these is the Pharisee, who stood and praied thus with himselfe, *O God I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican; I fast twice in the weeke, I giue tithe of all that euer I doe possesse:* where both these delusions are found in him; whereby he was without humiliation, and so iustification, and consequentlie repentance. And this is the case of most men which are by these or the like means puffed vp with pride; for is not this the speech of

Luk. 18. 11.

many a man; I thanke God I am not so wicked as such a man, I am not an Adulterer, a drunkard, or a whoremonger: I thanke God I loue the Church well, and I desire God to loue me as wel, as I loue the Church? But let these men consider what became of the Pharisee, he went away not iustified, because hee was iust in his owne sight; so all these men that with these things are thus lifted vp with pride, though they be thus iustified in their owne sight, yet they stand as condemned persons before God; for hee that iudgeth not himselfe, God will iudge.

Use 2.

2. This may further teach vs how necessarie this humiliation is, seeing there can be no repentance without it, and therefore ought euery one to labour against the former delusions, that wee bee not deceiued by them, and so kept in a proud conceit of our selues and neuer attaine, or inioy repentance. Now these delusions are ouercome and abandoned thus: The first if they consider that all their good workes be they neuer so glorious and many, coming from a corrupt fountaine, of an vnrepentant and vnbeleeuing heart, are accounted sins before God; for thus saith S. Paul, *What soeuer is not*

Rom. 14.23.

of

of faith is sin. Whereupon *Augustine* saith, *To vse compassion without faith is sinne.* Vnderstand, that the sin riseth not from the act of compassion, but from the priuation of faith, and so of other things: Againe, they must know, that their consciences will tell them, if they put the question to it, that that they do, is not from any manner of loue, either of righteousness, or to God and man; but from selfe-loue, pride, vaine-glorie, &c. by which they must needs be corrupted, and so no reason they should be proud of them: yea, as *Gregorie* saith, *There is more reason they should feare for their good works, then glory in them.* But the other delusion may thus be auoided: If they would consider that other mens sins wil condemne themselves, not iustifie them. And that in sinfulness they are as farre beyond others, yea and happily much further, then they are short of them: therefore if the one giue them cause of pride, the other may iustly giue them cause of humiliation: for as it is in temporall things, a mā that is rich cometh into the countrie, among his poore neighbours, hee is there a great man, and all must bee at his command; but if hee come vnto the kings court, hee

is

is

Infideliter misereri, vitium est & peccatū. August. contra Iulian. Pelag. lib. 4. 3.

Rationi consentaneum est, ut metuas bonis operibus, quam in ijs glorieris. Gregor. moral. lib. 9. 11.

is no body in comparison of those that are there; so in spirituall things, thou being amongst wicked men, and seeing them, thou beginnest to iustifie thy selfe and saist, I am not an ysurer, nor an oppressor, nor a drunkard, &c. but on the contrary, compare thy selfe with others, as with *Peter*, with *Paul*, &c. and thou shalt see how farre thou comest short of them; and if the one make thee proud, let the other make thee humble; by which meanes thou maist come to bee humbled before God, and hauing humiliation thou maist haue true repentance, and so bee in the state of saluation; for whilst thou art proud thou art void of repentance or of sauing grace, and so out of the state of saluation. Yet let me not condemne euery one that hath pride in him, for who can say he is free? but him that doth not condemne pride in himselfe; for he that condemneth this sinne in himselfe, as he doth other sins, is not guiltie of it: but hee that will stand to iustifie his pride, this man is void of humiliation, and being void of humiliation, is void of repentance, and so out of the state of saluation.

But now particularly to proceed further in this humiliation. It is double,
inward

inward and outward. First of the inward and of the soule.

Inward humiliation is in the soule and affections, and is this; when a man is cast downe and his loftines abased, in shame, sorrow, and feare, at the sight of his wretched, wicked, and sinfull estate. These three then are in true humiliation; the first respects sinne only; the second, sinne and present punishment; the third, punishment to come. Shame ariseth from the sight and sense of a mans owne filthy nakednes, as the Scriptures calls it, that is, of his sinne, and the defiling, which it pollutes a man withal. Sorrow is griefe conceiued either of sinne or punishment, or both; If for sinne onely because it is sinne, not respecting the punishment, but making a man of this mind, that if there were neither hell, nor accuser, nor Iudge, yet hee would be humbled and brought on his knees for his sinnes, because he hath offended so louing and so gracious a father, and patient God, then is it godly sorrow; but if onely for the punishment or curses due to them, and now present and vpon them, it is but worldlie sorrow. If both these concur in a man, it is the state of a true repentant; for both

*Humiliation
double, inward
and outward.
1. Inward hu-
miliation.*

Jerem. 31. 19.

Isai. 46. 8.
Rom. 6. 21.

2. Cor. 7. 10.

Psalms 32. & 51.

both may bee, and are, in respect hee consisteth of flesh and spirit, the old and new man, the one following for the sin, the other for the punishment. Feare is a grievous sense and apprehension of some euill to come, for feare is euer ioyned with the expectation of the thing feared. Now that these three are ioyned with repentance is manifest thus: As first for shame, Ephraim saith thus of her selfe: *After that I conuer- ted I repented, and after that I was instructed I smote upon my thigh: I was ashamed, yea euen confounded because I did beare the reproach of my youth.* So the Lord by his Prophet calleth the people of the Iewes to the remembrance of their sinnes and to be ashamed: *Remember this and be ashamed.* And the Apostle Paul saith, *What fruit had ye then in those things whereof yee are now ashamed?* Secondly, for sorrow, and for godly sorrow, St. Paul speaketh thus: *Godlie sorrow causeth repentance vnto salvation not to be repented of.* Such as David had, as is manifest by those two Psalmes 32. and 51. Such also had Peter. Now worldlie sorrow was such as Iudas and Achab had. Thirdly for feare: It was in the Iewes, who repented at the preaching of Peter, and were

were pricked in their hearts and said,
Men and brethren, what shall we doe to
be saved? The like wee may see in the
Iayler, who came trembling to Paul
and Silas and fell downe before them
and said: *Sirs, what must I doe to be sa-
ved?* Now these seuerall instances I
giue, not as if one of these onely were
in them, and that humiliation is in one
alone, but because in some, one of
these three is more perspicuous, in
some, another more manifest.

Acts 2.37.

Act. 16.29.

Now the reasons proouing that the
repentant must haue these, and hath
them, if so bee hee truely repent, are
these:

1 Because when hee was a carnall
man, being in a senselesse securitie, he
neither knew nor considered what sin
was, neither saw he the deformitie of
it. That as *Adam* saw not his naked-
nes in the state of innocency, so not he
in the state of securitie: but being en-
tered into the state of repentance, his
eyes are opened, and he conceiueth of
finne as it is indeede: and then iud-
geth hee himselfe, in regard of it, the
most abiect man of all, vnworthie of
their companie or to come in their
fight. He is like to a man, that while
he was in the darke, had his face and
his

Reason 1.

his ruffe, and garments maruellouslie bespotted and besmired, of which hee was not ashamed : but coming to the light, and seeing them, he blusheth and is ashamed, and accounts himselfe not fit for mens companie : for now his eies are altogether vpon his spots, or the rents of his garments, and such like. So is it with this repentant; for now his eies are fullie bent on his owne finnes, hee hath fresh remembrance of them and of all the circumstances, aggrauating the hainousnesse of them, so that none can be so seuerer a Iudge of him, as himselfe. And hence it is that many men liue a long time; some 20. some 30. some 40. or 50. yeeres, and take themselves to be very honest men, but when once they come out of their securitie and are made to see their estate, they are ashamed of themselves, and thinke none more deformed and yile then they : so that thus it appeareth that shame and true repentance goe together.

Reason 2.

2. Because else he wil neuer change and forsake his sinne, at least as hee ought, that is not ashamed of it, nor sorrowfull for it : whereas if hee bee ashamed and sorrowfull, hee will put it away with indignation, euen as the

the Iewes were commanded to cast away the coverings of silver and the rich ornaments of their Images of gold as a menstruous cloth, saying vnto it, Get thee hence; and as Ammon did Tamer, whose hatred was greater then his loue wherewith hee had loued her, and said vnto her, *Get thee hence.*

Isai. 30. 22.

2. Sam. 13. 19.

3 Because if he haue not feare, his change will not be constant, seeing how willing soeuer the spirit is, yet the flesh is weake, and not so weak as willfull, which being but a seruant and like to an vnchast wife, must be subdued by the feare of the rod, and kept from folly for feare of after-claps.

Reason 3.

We see the doctrine, we must now consider what vse we are to make of it.

Vse 1.

1. Then is this a hard saying for many: for it excludeth them out of the number of repentants, when hardly any of these three, is to be found in them, whereas all must bee, or else they cannot be truely penitent; For many men may wee vpbraide, as the Prophet doth the people of God, saying vnto them, *Thou hast a whores forehead, thou wouldest not be ashamed.* Such defending, excusing, and lessening of sin is practised among me. And if they happen to be ashamed of some notorious sins, condemned

Ier. 3. 3.

ned of al, yet neuer of ordinarie finnes, which are customable with themselves, or daily seene amongst men. Or if sometimes before men, because their presence is more sensible, yet not in respect of God and his Angels, who do more abhorre sinne, and the filthines of it, than any man can, because they are more holie and pure. Besides, sorrow they haue none; if any, it is but as some men laugh from the teeth outward; if it come to any bitterness of the heart, then is it but worldly sorrow, soone cured by worldly meanes, and neuer godly sorrow, or sorrow according to God for the sin: which appeareth, because they cannot endure to haue that sore rubbed on, or to haue that scarre shewed vnto them: And therefore they loath the pure and plaine preaching of the law, as the Elephant doth the cleare waters, being priue of his deformities in his face. And as much doe they abhorre the preaching of iudgement, because they would not bee wakened and feared. And therefore when the ministers by the preaching of the word come neere vnto their consciences, and laie open their finnes, they then crie out that they driue them to despaire, when it is

is not they, but their owne sins; nei-
ther commeth it from the word, but
from their corruptions. So that these
men while they cannot endure the
law, by which they may be made see
their sinnes and sorrow for them, they
are men in a miserable case, without
humiliation, and so impenitent, and
consequently in the state of damnation.

Moreover, this may teach vs what
to iudge of those men, whom wee see
smitten with sorrow and feare, hum-
bled vnder the hand of God, hauing
in them the sting of conscience or the
compunction of heart, which they had
at the preaching of Peter, crying, *Men
and brethren what shall wee doe to be
saued?* that we must not iudge them as
usually men doe, who haue no sense of
these things, as men subiect to foolish
and melancholike passions, but rather
to thinke them not farre from repen-
tance; if they haue it not alreadie. We
cannot happilie iudge infallible, be-
cause we cannot discerne of their sor-
row and feare, the cause being hid,
and so may be deceiued when we
thinke it is godly sorrow, and is not.
But if we can finde no reason to the
contrarie to iudge otherwise, then
F know

Use 2.

Acts 2. 37.

know that by this meanes God is beginning to work repentance in them, and to make them new men. And howsoever it may seeme strange to those who haue had no experience therof; yet how should it be otherwise but that mortall and weake man, at the sight of his owne finnes, and the apprehension of the wrath of God due vnto them, I say, how should it bee, but hee must needs be troubled with sorrow and feare? seeing our Sauour Christ who was a man without sinne, and standing but in our stead and apprehending and feeling the wrath of God but for our finnes, was so troubled and grieved, that hee sweat water and bloud, and cried out, *My God, my God, why hast thou forsaken me?* If he, I say, was thus distressed, then thinke it not strange that weake mortall man, when he seeth his sins and feeleth the wrath of God due vnto them, should be smitten with sorrow and feare. And know it is not any mans part to triumph ouer them, as commonly men do, and make a mocke of them; which is the practise not only of profane men but of those that professe ciuill honesty, telling vs apparently that they neuer felt any such thing, for if they
had

had they would lay to their helping hand to comfort them.

Lastly, this may teach euerie man to labour for this humiliation, euen this which is inward : If it bee but such sorrow and griefe as the wicked may haue, and so may be without true repentance, yet it is a meanes to let in the other : but if it be true sorrow, sorrow according to God, it is as certaine a companion of true repentance, as the heate is with the light in the Sunne ; being as needfull to saluation, as it is often needfull for the preservation of the bodily life, that the patient bee by detraction of bloud brought to a swoone, and euen to deathes dore ; so it is needfull, (and much more) that this repentant, for the procuring of this spirituall life of the soule, bee by sorrow and feare cast downe, euen to the gates of hell, as being forlorne and in a most wretched estate. Example hereof we haue in Ezra, who was so farre humbled for the finnes of the people that he said vnto God : *I am confounded and ashamed to lift vp mine eyes vnto thee my God, for our iniquities are increased ouer our heads, and our trespasse is grown vp vnto the heauen :* so ought euery man

Use 3.

Ezra 9.6.

when he commeth before God, to labour to be ashamed and confounded in himselfe for his own finnes, and think that it belongeth vnto him whatsoeuer he is, not onely to be ashamed when he is in the sight of the world and in the view of men, but when he is in his secret chamber or closet, when none but God can be an eye-witness thereof: thus were *Adam* and *Eue* ashamed of themselves when there was not a man nor a woman more in the world to look vpon them, yet were they ashamed of their owne nakednes when they beheld the same. And to this shame must he ioyne sorrow: sorrow for sin and for the punishment that belongeth vnto it. But if he would haue that which God requires and will accept, hee must labour for that sorrow which the Gospell commendeth, which proceeds from the consideration of the goodnes of God, that is, because hee hath offended so good and so gracious a God.

Some may say, what measure of sorrow do you require euery man to haue?

Euery mans sorrow should be answerable to his finnes, all mens sorrows are not alike, neither is it
 when
 F
 necessa-

necessarie ; indeed that euery man should haue sorrow, that is necessarie, but there is a difference to be found among men, arising thus : Sometime from the greatnes and smalnes of their sinnes : for as a burthen, the heauier it is the more it presseth downe ; so the sinnes of men the greater they are the heauier they are, and the more they humble men and presse them down with sorrow, so that according to a mans sinnes so is his sorrow. The difference of the sin makes dissimilitude in sorrow : some mens sins are like botches that are soone cured with the pricking of a needle, others are like wounds or sores that will not be cured without the lancing of a rasor ; so some mens sinnes are cured with a little sorrow, others must haue more. In all, the rule of *Chrysostome* is general : *According to the proportion of thy sinnes so should thy teares be. If thy sinne be great, greater must bee the streames of thy teares.* Sometimes also there is a difference according to the present afflictions and iudgements that are vpon men, either when their afflictions are greater and their conscience agreeth with them, as the cause and effect, for then a wounded spirit who can beare ? or

nonim F 3 else

Secundum peccatorum proportionem sit tibi lachryma. Si magnus est lapsus tuus, maior sit lachrymarum tuarum torrens. Hom. 22. ad pop. Antioch.

Prou. 18. 14.

A&.16.

else they are lesse, and their conscience
 not so checking or accusing them, *and*
then the spirit of a man will beare his
infirmities, and so is his sorrow the
 lesse. Sometime there is a difference,
 because some men the Lord deferres
 longer before he sheweth them grace
 and fauour, oftentimes to proue their
 patience, or to make them pray more
 earnestly, which maketh their sorrow
 the greater; and another man calleth,
 and God sheweth him grace and fa-
 uor presentlie, that he is scarce knowne
 to goe by the way of sorrow to repen-
 tance. So we reade of *Lydia*, for wee
 reade nothing of her sorrow, but of
 her conuersion. Lastly, there is a diffe-
 rence, because some men haue often
 bin in the schoole of repentance, and
 haue been often humbled, others haue
 neuer before been humbled. Now as to
 him that hath bin often vnder the
 Physitians hand, and is daily taking
 some of his receits, more gentle me-
 dicines are sufficient, when as he that
 neuer was, must haue sharper potions:
 so must it be with these. From these or
 some such like causes there ariseth a
 difference in mens sorrowes: but how-
 soeuer, of euery man there is required
 sorrow for his sinnes, or else no re-
 mission

mission of finnes : but for the quantitie of it (for me) he must be his owne Physitian, seeing he, and not we know the greatnes of his finnes. For euen in some diseases Physitians who prescribe the medicine, leaue the quantitie to be taken at the patients discretion. Then let euery man examine himselfe in this case, and if he haue found that he neuer passed by this gate of sorrow and humiliation, he can neuer come to the throne of grace. Hath any man liued 20. 30. 40. or 50. yeers, and yet can neuer say that he was sorie or ashamed before God for his finnes? he is doubtlesse in the state of impenitencie, and hath not receiued the remission of his finnes, but all his finnes from his cradle vnto this day, are written before God in a piller of marble, with a pen of iron neuer to be blotted out, vntill he haue obtained this. Then let him labour to get a heart and eyes to see his finnes, and to applie to himselfe the curse of the law and the wrath of God, to make him seeke to God in humilitie, that he may obtaine his mercie; for vntill he be come to this condition, he deceiueth his owne heart, if he thinke he haue obtained mercie; but being thus humbled, and hauing shame, sorrow,

*Outward humilia-
tion is
double, verball,
and reall.*

*Men ought out-
wardly to
humble them-
selues.*

Ioel 2. 11.

Isaiah 22. 12.

2. Sam. 12.

2. Sam. 24.

row, and feare, he is in the state to finde mercy, comfort, and glorie.

Having seene the inward humiliation, we must proceed to the outward, which is also double, verball, and reall. That which is in word is called confession. The reall belongs to the whole life and all the actions of it. But first I must shew that there ought to be an outward humiliation.

He that repenteth, must not only haue an inward, but an outward humiliation, not in soule, but in bodie, and other cariage of his life, manifested by that of *Ioel*: *Therefore now also saith the Lord, turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning*: Also by that of *Isaiah*: *And in that day did the Lord God of hosts call vnto weeping, and mourning, and to baldnes, and to girding with sackcloth*. Examples hereof are many, *Dauid* often repenting, humbled himselfe outwardly: so *Ahab* that had but a temporarie repentance, yet he had an outward humiliation: so the people of *Niniue*, what outward humiliation had they? The Apostle *Peter* and *Mary Magdalen*; all of them haue beene humbled, as in soule, so in body; which manifest, that wheresoeuer there is true

true repentance, there is also the outward humiliation.

And this hath reason to confirme it; 1. because the Lord will be serued, both by the soule and the body, seeing he hath made both, and redeemed both; for, *Yee are bought for a price, therefore glorifie God in your bodie, and in your spirit, for they are Gods.* Now repentance being a part of Gods seruice, and a meanes to glorifie him, must as well be performed in bodie as soule.

2. Because as vnitie and agreement is pleasant and acceptable vnto him betwixt man and man, so much more would it please him, that a man agree with himselfe. Hence in the law was forbidden, sowing diuers seeds in the same field, making garments of halfe linnen and halfe wollen, mourning in a festiuall time, as *Nehemiah* with the Priests and Leuites that instructed the people, said vnto them, *This day is holy vnto the Lord your God, mourne not, neither weepe.* How vndecent and vnacceptable then would this disagreement be betwixt the soule and the bodie, that when the one weepeth, the other should laugh, when the soule is humbled with sorrow and feare, the bodie

Reason 1.

1. Cor. 6. 20.

Reason 2.

Nehem. 8. 9.

Reason 3.

bodie should be puffed vp and swell in ioy and pleasure?

3. Because it will further his repentance, namely, for the mortification of the flesh, and the corrupt lusts of it, and bringing it into obedience to the spirit, for it requires abstinence from pleasure and abundance of diet, whatsoever is aboue necessitie, yea often the abating of that. That as horses, the more plentifully they are fed, the more fierce and vtractable they are, when as by withdrawing their prouender, they are made subiect to their rider; such is the flesh, by abundance made to rebell. And as a seruant that hath too much laid vpon him more than he can vndergoe, reprocheth and reuileth his master: so the bellie too full, corrupts the minde and vnderstanding, as *Chrysostome* speaketh; but when it is abated of that, it is brought into subiection of the spirit and soule.

*Hom. 45. in
Matth.*

Obiection.

Matth. 6. 16.

Ioel 2. 13.

Heere may some obiection, that our Sauiour Christ willeth men when they fast, *not to looke sower as the hypocrites, for they disfigure their faces that they might seeme vnto men to fast*; Also that of the Prophet *Ioel*, *Rent your hearts and not your garments, and turne vnto the Lord your God.* And that of *Dauid*,

uid, *The sacrifices of God are a contrite spirit.* By which places it seemeth that the Lord requireth the inward humiliation, and not the outward.

Psalm. 51. 17.

I answered, the inward is the principall which God requireth, but he will also haue the other, and in requiring of this more principallie, he reiects not that. The inward is more in request with God, as the outward with man, in their seruices. Yet as man would haue both, so God will, though principallie he require the inward; and if he seeme to reiect the outward, the cause is, for that he findeth it seuered from the other, and done in hypocrisie, which he abhors as much, as he did a dead carrion or carcase, brought to him for a sacrifice vnder the law, when he required liuing sacrifices; such are these when the soule is not humbled with the bodie. Yet in some cases the outward may be omitted, as when by vsing it men shall incurre the suspicion of hypocrisie, and a desire of vaine-glory, in which respect Christ our Sauiour forbid it. But rather the reproofe is, because priuate things are done publikely, and such as should be betwixt God and himselfe, are acted in the view of the world.

Answer.

Now

Vse 1.

Now for the vse of this: vpon this we may iustly feare, that many men are farre from humiliation, and so from repentance: from inward, because they so much detest the outward; a thing they neither will nor doe practise: for we may well feare that they who doe not the lesse and the easier, will not do the greater, nor practise the harder. Now it is a far lesse and easier thing to practise humiliation in the bodie then in the soule, in the members then in the heart, as it is easier to bend a bough, then the bodie of a tree, specially then the roote. And besides, men be naturallie hypocrites, and more apt to performe the outward humiliation; which being not found, giues vs suspicion that the inward is far from them.

Vse 2.

2 To perswade men to labour for this, that their outward humiliation may be correspondent to the inward, as we finde the apparell of men is agreeable to their conditions and course of life. And therefore this inward humble repentant must put on a black mourning weede, that as he is in soule and conscience cast down by the sight of his sinne, and sense of the wrath of God; so he may behaue himselfe accordingly, and expresse his inward humiliation.

miliation in all his words, deeds, and in the whole course of his life : which he ought to labour for, as for the reasons before, so because it will be very profitable for him in respect of the inward, for the confirming and increasing of it. For as it is in all other parts of holinesse, the more they are practised by the bodie in life and action, the more they are confirmed and increased inwardly in the soule : so the more that a man giueth himselfe to the vse of all outward exercises of humiliation before men, the more doth hee humble himselfe in the sight of God. Therefore labour for this, that thou maist increase thy true humiliation to thy comfort. All this while I speake of particular and ordinarie outward humiliation and repentance, which is not necessarily required that it should be done publikely. It is a thing that hath beene obserued in many, that they breake forth into teares and sighings in the congregation ; I simplie condemne it not, I would iudge charitable of it : but yet if I may aduise them, I thinke it fit they abstaine from such outward things in publike place, and doe it betwixt God and themselves, rather when they are alone, knowing

knowing not what construction others may make of it. Sighs may come suddenly vpon a man, but to doe as some doe, to sit in the face of the preacher one whole houre together sighing and sobbing, and their eies full of teares, will breede some suspitions, as if they did it to be seene of men. Let particular mourning then be in the secret chamber betwixt God and thy selfe; but when the whole congregation hath cause of mourning, and doth sanctifie an assemblie for that end, it may well be done, and ought to be performed of particular men in the publike place, neither can it be iustlie censured in an euill sense.

Verball humiliation is confession.

Confession.

Proti. 28. 13.

Now to the particulars of this humiliation, and first of that which is in word, which is called Confession.

Confession of sinnes is a part of humiliation, and euer ioyned with true repentance, they cannot be truly humbled and repent, who confesse not their sinnes vnto God. And they who repent, must and doe confesse. Hence is that saying of Salomon: *He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them, shall haue mercie.* Thus David confesseth his sinnes vnto God, and saith: *Against thee,*

thee, against thee onely haue I sinned and done euill in thy sight: Behold I was borne in sinne, and in iniquitie hath my mother conceived me. So the same David, after he had sinned by numbring the people, and was touched in heart for it, he confessed vnto the Lord that hee had sinned exceedingly in that hee had done: so Nehemiah bewailing the captiuitie of Ierusalem, said, *We haue grievously sinned against thee, and haue not kept thy commandements, nor the statutes, nor the iudgements which thou commadest thy seruant Moses.* So Daniel confessed and said, *We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled and departed from thy precepts, and from thy iudgements.*

Now the reason of this truth is, first, because confession is a part of humiliation. For euery man is charie of his owne credit and estimation, and cannot indure, from any other to heare any thing that may impaire the same: but it is vtterly against his owne stomacke, to vtter any thing any way tending to his owne disgrace, to cast mire in his owne face. Hence he couereth his faults by all meanes possible; but if he cannot stay that, hee will be

Psalme. 51. 4, 5.

2. Sam. 24. 10.

Nehem. 1. 7.

Dan. 9. 5.

Reason 1.

be sure to keepe his owne counsell. So that whensoever a man is brought willingly and plainely to confesse his sins, it is a great argument and prooffe of his humiliation.

Reason. 2.

2. Because there is no repentance without this, for he will neuer forsake and turne from his sinnes, who wil not confesse them: for as it is with the bodie, hee that will not confesse to the Physitian the meat whereof he surfeited, it is apparent he neuer meaneth to forsake that meate; so hee that will not confesse his sinnes and acknowledge that to be the cause of his hurt, will neuer come to forsake them.

Reason 3.

3. Because there will be no pardon else, for God couers, when men vncover and acknowledge, hee iustifies when men condemne, hee pardons when men accuse themselues. And if any man pleade *non est factum*, and denie his deed and his debt, there is no reason he should haue the acquittance of grace.

Q. To whom must this confession be made? *Ans.* To God. But is there no confession at al to be made to men? Yes there is a ciuill confession, and an Ecclesiasticall confession. Ciuill confession is when a malefactor confesseth

seth to the Iudge, a seruant to his master, or a child to his father. So *Achan* confessed to *Iosuah*, *Gehazi* confessed to his master. But there is besides another ciuill confession, when one man confesseth vnto another an offence committed against him, which is also lawfull, and taught by the Apostle *S. Iames* when he saith, *Acknowledge your faults one to another*: which is not meant of a sacramentall confession, as the Papists would haue it, witness euen their owne Cardinal *Casetan*, who in his Commentarie vpon that place obserueth, that it cannot be vnderstood of the sacrament of Confession, because the Apostle doth not say, *acknowledge your faults to the Priest, but one to another*: therefore the meaning of the Apostle is, that when a man lieth sicke, to the intent that they come to visit him, may the more earnestlie pray for him, there should passe a mutuall confession of the offences committed one against another.

Iames 5. 16.

The Ecclesiasticall confession is, when a man hath committed some publike offence, as adulterie, or periu-
rie, &c. he is censured by the Church to stand in an appointed place in the publike assemblie, and in a publike

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maner

maner to make confession of his fault, and to testifie his repentance, that the congregation may be satisfied, and he receiued into their fauour and loue againe.

Q. But is there none other particular confession? *Ans.* There is no other of any absolute neccessitie, but by consequence it may be necessarie, that is, when a man is distracted in his minde and is discomforted, and can finde no comfort in himselfe, nor is able to apply vnto himself the comforts of God, he is bound to confesse his grieve to some who is able to applie vnto him the promises of the Gospel, for the delaying of his spiritual malady, as much as a man that is bodily sicke and cannot cure himselfe, is bound to send for a Phyfitian, and shew him his grieve, that he may helpe to cure him. But so, as he is not bound to any one man, or that he must needes be a Preacher or a Minister, so he make choice of an able man, well experienced, trustie and secret: for oftentimes in the matter of conscience, or distraction of minde, a priuate man may giue more comfort then many a good Preacher. As in the bodie, in many diseases an experienced man who hath been subiect to, and cured

red of them, can better tell how to helpe and cure another, then a learned Physitian, who is without that homebred experience: so many a priuate man, by his owne experience of the terrors of his conscience, and the gracious comforts he found from God in due time, can better tell how to administer a word of comfort, and shall more fitly doe it, then many a learned Minister, who neuer had the like terrors, and so not the like experience. As the Apostle speaketh generallie: *God hath comforted vs in all our tribulation, that we may be able to comfort them which are in any tribulation, by the comfort wherewith we our selues are comforted of God.* And this confession wee speake of is a necessarie thing, for all such as bee in the condition mentioned, whether they be learned, or ignorant, whether of the Laitie, or of the Clergie, euen to one as well as to another. For oftentimes it may fall to a Minister to haue this trouble of conscience, and distraction of mind, so that he shall not be able to administer comfort to himselfe. *Basil* hath such a saying, That a Physitian (bee hee neuer so skilfull or expert) yet being fallen into some disease, may by rea-

1. Cor. 1. 4.

son of the passion or extremitie of his sicknes, which may breed and bring obliuion of his Art, be often not able to helpe himselfe, but bee forced to seeke helpe of another : so a Minister may be in that condition, that he may be driuen to seeke helpe and comfort of another man, and so had need to confesse as well as another.

But some will demand what I think of the confession of Poperie, which is pressed vpon men to be made of al sins, and that to a Priest vpon paine of damnation.

Answer.

I thinke of it as an excellent policie, and full of humane wisdome, and as the greatest meanes for the vpholding of Poperie, that the world affoordeth, except the Inquisition : for by this means they know the harts, affections and dispositions of men, by which they can tel how to prouide for themselves, either for the greater increasing of themselves, or for the preuenting of a mischiefe comming vpon them : but for the thing it self, there is no tittle in the Scripture to prooue it : for that in the Epistle of *Iames* they are at a iarre among themselves about the meaning of it. It is true that *Bellarmino* doth presse it to this purpose : but the words

Iames 5. 16.

words are so pregnant for a brother-like and mutuall confession of one man to another, for the forgiuing of priuate iniuries, that both Cardinall *Caietane*, and *Scotus* confessed the same. And for the thing it selfe; it was a custome in the Church sometimes; but it happened that there was a noble Matron dishonoured by a Deacon in the Church of Constantinople, which thing highly displeased the people. Whereupon *Nectarius* Bishop then and there by the consent of the Bishops of that time and the rest, did abolish it out of the Church: and if it were abolished for that one fact, how much more should it be abolished for so many of the like committed in poperie, which is the very nurserie of all vncleannesse? And therefore to conclude, as *Augustine* said, *What haue I to do with men, that I shuld make confession to them, as if they could heale all my sores? It is a curious kind of people, to search into other mens lines, but most slothfull to reforme and correct their owne.* Could euer any man haue prophesied more truely of the Priest of poperie? being such a curious kind of people, whose labour is to know other mens states and sinnes, but are carelesse to know

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their

Bellarmin. de poenit. lib. 3. cap. 3.
Caietan. in
Iam. 5. 16.
Scotus in 4. sentent. dist. 17.
quest. 1.
Zozomenus.

Quid mihi ergo est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sunt omnes languores meos? Curiosum genus ad cognoscendam vitam alienam, desidiosum ad corrigendam suam. Confess. lib. 10. cap. 3.

Vse 1.

Iob 31. 39.
Abdendo ex
dilectione mei
iniquitatem
meam.

their own, and most sluggish and negligent to reforme their owne.

These things thus explained, wee must now come to the vse. First, it may well be thought that many men are farre from repentance, seeing they are far from this dutie and part of humiliation, I meane confession. It may be generallie, that they are sinners as other men, they will not stand with you to confesse, but not in particulars; which commeth partly out of the loue of themselues, and partly out of the loue of their sinnes. Therefore *Iob* saith, *I haue not hid my sinnes as Adam, concealing mine iniquitie in my bosome*: The latter part *Tremelius* readeth: *hiding my iniquitie out of my selfe loue*. As if he should say, selfe loue is the principall thing why men smother their sinnes, and do not confesse them. But in most men there is a more impossibility vnto this dutie, because they know good and euill, sinne and righteousness no further, then they haue by that light and knowledge which remaineth in them, since the creation, nay in many of them that is darkened by custome and other corruption: but as for the law of God, where they should indeed see themselues, they are altogether ignorant,

norant, and will not looke into it, neither of themselves take the paines, so they will not indure the reproofes of their Ministers, nor be shewed their finnes, but are like many prodigall waiters, who run so farre in bookes, that they cannot abide to haue a bill of accounts brought them; and like a timorous and foolish patient, which finding his wound to bee very deepe, would not endure the Chirurgion: whereon what ensueth but a festering of the part, and a dangering of the whole bodie? So to these damnation ensueth, because they cannot repent, seeing they cannot confesse. If any thinke this is hard, and false that a man should be condemned for this, seeing *David* saith, *Who can vnderstand his faults*; I answere, that for him that doth his best endeouour to know his finnes, and keepes a day booke for his spirituall estate, as for his worldly, if he know not many finnes and neuer confesse them, yet hath a particular repentance & confession of his knowne finnes, and would no lesse repent and confesse the other, if he might come to the knowledge of them; from him God will accept a generall confession and repentance for such as bee not

G 4 knowne.

Psalm. 19. 12.

knowne. As *David* in the same place : *Clenſe me from ſecret faults.* But for others who are wilfully, and more then negligently ignorant of their eſtate and finnes, they ſhall not be accepted, by a generall repentance, becauſe they neuer repent truly of knowne finnes, for if they did, then would they repent them of that ignorance, and ſeeke to reforme it.

Vſe 2.

The ſecond vſe doth teach men to practiſe this dutie, to goe to God and to confeſſe to him, and againſt themſelues their owne finnes ; this is the way to pardon, ſo that howſoeuer the prouerbe is, *Confeſſe and be hanged,* yet without this there is no repentance; and here it is true, *Confeſſe and be ſaued.* Therefore ſhould they not let ſhame or any thing elſe keep them from this dutie, but ſhame themſelues, ſeeing they may ſay of themſelues as *Auguſtine* of himſelfe: *I was not aſhamed to profeſſe my blaſphemies before men, and my barking againſt thee.* And ſo now they ſhould not be aſhamed to ſhame themſelues before God by confeſſing and accusing themſelues. And in this duty this repentant muſt know, that there is required of him that hee bee an examiner, an informer, and a Iudge.

Auguſt. Confeſ. lib. 4. cap. 16.
Non erubui profiteri hominibus blaſphemias meas, & latrare aduerſus te.

Iudge. First, an examiner, he must examine himselfe, and search his waies, without which there can be no knowledge of himself and his owne wretched estate. Thus the holy Ghost by *Ieremie* saith, *Let vs search and trie our waies and turne againe to the Lord: No returning but after a search, which euery one knowes that euer did repent.* Likewise this is that the Prophet *Zephanië* hath: *Gather your selues, euen gather you O nation not worthie to be beloued;* where a word is vsed which signifies to search narrowly, as a man would doe that searcheth for gold in a mine of earth, where much earth is, and but a very little gold oare: noting that it is not enough to find out grosse and palpable sinnes, but euen those which are accounted lesse, and to espie secret faults and priuie corruptions. And in this search he that would doe it as he ought, must first find out two things which the world dreames not of. The first, that the guiltines of *Adams* sinne is his sin, in eating the forbidden fruit, and that he stands to answer for it before God because hee was in his loines: As *Saint Paul* saith, *That as by one man sinne entred into the world, and death went ouer all ment, forasmuch*

Lamen. 3. 40.

Zeph. 2. 1.

Rom. 5. 12.

as much as all men haue sinned.

2 That in euery man by nature are the seeds of all sinne, euen in the best natured man: for what is else original sinne, but a want, not of sinne, but of all good inclination, and want of all goodnes, and a depriuation & pronenesse not to some but to all euils, and not the pronenesse, but the seed and spaune of all, euen of the sinne against the Holy Ghost? And that euen the best and most regenerate men will tell vs, that they find in their natures, an inclination to the most foulest sins in the world, if shame, feare, or the grace of God did not restrain them; who know well enough what adoe they haue with their corrupt natures, to keepe them within the compasse of obedience. That so with *Augustine*, they account, *All those sinnes, from which God kept them, that they did not commit, as if hee had pardoned them to them.* And when they see the foule sinnes of others, they thinke that these would haue been their sins also if Gods grace had not preuented them. And these when a man hath found by search, then must he looke to his sinnes committed indeed and whereinto he is fallen. And in this search it is not enough

*Omnia peccata
sic habenda sunt
tanquam dimit-
tuntur, à quibus
deus custodiat,
ne committan-
tur. August.*

nough that he finde out workes of his hands, and words of his mouth, but the thoughts & imaginations of his heart. Seeing repentance must be, the change of the whole man, of the inward as well as the outward. And if these, then the least of a mans life. And this is not to bee found out by consulting with Satan, his own flesh, and the world, who are all deccitfull counsellors, and helpers, and will tell a man all is well. But he must behold himselfe in the law, which is the true glasse and flatters none, which is the perfect rule and will shew euery fault, and all things which are couered. And by that time he hath made this searck, he will haue provided enough to play the part of an informer by, hauing matter enough to draw vp a bill against himselfe, & an inditement: which hee must doe, accusing himselfe before God, by making a simple, plaine, and full confession, all excuses, pretences, and shifts being laid aside, without either concealing any sinne (that he can come to the knowledge of by all his searck) though it bee neuer so great and hainous, or omitting the circumstances, whereby the hainousnes of it may be aggrauated, as time, place, and manner

Psaln. 51. 3, 4, 5

Ezra 9. 6.

Luk. 15. 18, 19.

Luk. 18. 13.

ner of knowledge, or presumption, or obstinat malice. As *David* confesseth of himselfe, *I know mine iniquities and my sinne is euer before me. Against thee, against thee only haue I sinned and done euill in thy sight, that thou maist be iust when thou speakest, and pure when thou iudgest. Behold I was borne in sinne, and in iniquitie hath my mother conceived me.* The same may we learne by the example of *Ezra*, who said : *O my God I am confounded and ashamed to lift vp mine eies vnto thee my God, for our iniquities are increased ouer our head, and our trespasse is grown vp vnto the heauen. And by this time shall he haue iust cause to ascend from the barre to the bench, and there play the part of a Iudge against himselfe to giue sentence of himselfe, condemning himselfe, not to imprisonment, or to the gallies or to any such flauerie, but to hell, death, and damnation : not as the prodigall sonne onely, who said I will rise and goe to my father and say vnto him, father, I haue sinned against heauen and before thee, and am no more worthie to bee called thy sonne, make me as one of thy hired seruants ; Nor as the Publican: who standing as farre off would not so much as lift vp his eies to heauen,*
but

but smote his breast saying, O God be mercifull to mee a sinner: But further with Daniel to say, O Lord, righteousness belongeth vnto thee, and to vs open shame, as appeareth this day: yea and that to him belongs nothing, but a portion with the damned angels in the burning lake: and by this meanes hee shall haue true humiliation, and be partaker of true repentance, and so haue pardon, as S. Iohn saith, *If we acknowledge our sinnes, hee is faithfull, and iust, to forgine vs our sinnes.* Wouldest thou haue pardon for thy sinnes? come then, and confesse them vnto God, who is iust and will forgine them all. And as the Apostle saith, *Iudge your selues, and you shall not bee iudged of the Lord:* He that will not iudge himselfe, God will iudge. Wouldest thou auoid the accusation of Satan, and censure of God, then accuse, and condemne thy selfe before him, and he will not condemne thee. As many as are carelesse in this, and remaine in the ignorance of their owne sinnes, and will not search them out, nor accuse themselves before God, they may know, that one day they shall bee searched, accused, and condemned, because they would not doe it themselves.

Daniel 9.7.

1.Ioh.1.9.

1.Cor.11.

Isidore.

selues. *We are (saith Isidore) Gods bailiffes, and must giue an exact account of our bailwicke. Therefore wee ought to keepe a booke of accounts. This booke is our conscience. In this must be written all our sinnes both small and great. This ought euery man to know particularly, that being thoroughly informed of his owne state hee may be able to iudge, accuse and condemne himselfe, and that euen now while it is the day of acceptation and saluation; else afterwards, will he, nill he, this booke of his conscience shall bee laide open, and all his sinnes made manifest, when there shall bee no time for confession, no time for remission, but onely for confusion and condemnation. You oftentimes looke vpon the bookes of your worldly accounts, you keepe them diligentlie to know your states, and see your debts, that you may in due time discharge and take order for them, and auoid the danger to come. Do I condemne you in this? nay rather I approue it; but let me say this to you; If you be not carefull of your accounts spirituall, and to keep the book of your conscience, to looke to your debtes here also, & seeke the discharge of them, both the danger, you thinke*
not

not of now, shall come vpon you, and these books of your earthlie accounts, and this care in keeping of them, shall rise vp in iudgement against you and condemne you. Follie were it for me to perswade men before a temporal Iudge to confesse their offences, Seeing there (as Chrysostome saith) if any doe confesse before he be accused, he pulleth sentence and condemnation vpon his owne head. But such is the goodnes and clemencie of our mercifull God and Physician of our soules, that if we preuent our aduersarie, I meane the diuell, (who shall in that day stand face to face to accuse vs) in this present life before we come to Gods iudgement seate, confessing our sins, being our owne accusers, wee shall bee numbred amongst iust men, much more be deliuered from our sinnes. And as hee saith in another place: Why should we be ashamed to confesse our sinnes that he may pardon them? doth God therefore command them to bee confessed, that after the manner of men he might punish vs? he doth it not to punish vs, but that he might pardon vs. Then here is life and death set before you, saluation and destruction, put forth your hand and take whether you will. But if there be any loue to your soules, if any desire of saluation

Chrysost. hom.
20. in Genes.

Chrysost. ser. de
pœnit. confes.

on, if any feare of condemnation both of bodies and soules, then lay hold of this first part of humiliation, confesse and acknowledge your sins, and iudge your selues, y^e you be not iudged of the Lord. And thus much of outward humiliation, in word, which is confession.

Now secondly outward humiliati-
on, or reall humiliation, consisteth,
first, in mourning, & teares. Secondly,
in the abstaining from the vse of all
outward and earthly pleasures which
cherish the body, and transport the
mind out of it selfe, as gay apparrell,
pleasant companie, liberall diet, &c.
Thirdly, in giuing satisfaction or resti-
tution.

*Reall humilia-
tion, in mour-
ning, abstinence,
and restitution.*

Ioel 2.12.

Isaiah 22.12.

1.Sam.7.6.

Reall humiliation then consisting
in teares, abstinence, and restitution,
is ioyned with repentance. They who
repent haue these, though a man may
haue them, and not repent: for teares,
that of *Ioel*; *Turne you vnto me, saith
the Lord, with fasting, and with weeping,
and with mourning.* And that of *Isaiah*;
*And in that day did the Lord God of
hostes call vnto weeping and mourning,
and to baldnes, and to girding with sack-
cloth.* Example hereof we haue in the
Israelites, who when they repented
are said to *draw water and poure it out
before.*

before the Lord, meaning that they wept in abundance, as if a man had drawne water out of a well, and powdered it out before the Lord, so they drew teares from their eies. So *Mary Magdalen* washed our Sauour Christs feet with her teares. So of the Apostle *Peter* it is said that *he wept bitterly*. If wee admit the conceit of some men, that thinke they know somewhat in nature, they say they were scalding teares, not as some men shed for ioy that goe warme downe the cheekes, but they were scalding, and sharpe teares, such as come from griefe and sorrow. For that which standeth in abstinence from the vse of outward pleasures, and earthly delights, as gay apparrell, pleasant companie, liberall diet, and such like, that of *Ioel* is fit, *Let the bridegroome goe forth of his chamber, and the bride out of her bride chamber*. Now there must be a proportion betwixt publike, and priuate repentance. Hence is that of *Paul*, who wil- leth the married folks at no time one to defraud another, vnlesse it be with consent for that time, wherein they are to giue themselves to *abstinence and prayer*. Hence the Prophets when they called the people to humiliation, cal-

H led

Ioel 2.16.

1. Cor. 7.5.

2. Sam. 12. 17.

Jonah 3.

Micha 6. 8. 10.

Math. 5. 23, 24.

led for fasting : And so *David* did, when he was reprovoued by *Nathan*, he humbled himselfe, and refused to eate meate with the Elders of his house. So the people of *Niniue*, when *Jonah* threatned destruction, they gaue themselves to fasting, put on sackcloth and meane apparrell, euen from the King that sat on the throne, to the meanest of the people. Lastly, for restitution, which is to be performed in some cases : consider that the Lord after he had taught the people how to repent, telleth them that they had not truely done it, because, *The treasures of wickednes were in the house of the wicked*. That is, those riches which they had gotten by sinne, by oppression, by deceit or vsurie, they were still remaining in their houses and not restored. And our Sauour Christ saith: *If thou comest to offer an offering to the Lord, and then remembers that thy brother hath ought against thee, first reconcile thy selfe to thy brother, and then come and offer thine offering* : that is, if thou hast offended him in word, goe and confesse thy faults vnto him; if in deed, restore to him that thou hast wrongfullie taken from him. Therefore *Zachens*, to testifie his true repentance in

in imbracing Christ, standeth forth and saith: *The halfe of my goods I giue to the poore, and if I haue done wrong to any man, I restore him fourefold:* which was a true note that Christ and saluation was come vnto his house. So then by all these it is manifest that true humiliation, ioyned with true repentance, hath alwaies these teares, this abstinence, restraint, and restitution.

Now the reasons which further confirme this truth, are these:

1. Because howsoever that is true, that *bodily exercises profit little*, in respect of themselves: yet seeing they helpe to other good things, as to stirre vp the affections, or beate downe the flesh, and bring it in subiection, to make mens prayers more feruent, or their humiliation more faithfull, or confession and repentance more feeling, they are lawfull and necessarie to be performed.

Because Christ sweat water and bloud, and shed his precious bloud for their sinnes, it is reason that mē should shed teares, and weepe for their own offences.

Because braue and costlie apparrell doth lightly puffed vp the mind with pride, and tickle it with vaine and foolish

Luke 19.8.

Reason 1.
1. Tim. 4.8.

Reason 2.

Reason 3.

lish pleasures: whereas meane apparrell putteth a man in minde of that meane and wofull estate wherein he standeth; and so humbleth him.

Reason 4.

Luke 21. 34.

Because a daintie and full diet, as at the first entrance by heating the bodie, it inflameth the soule, stirring within it excessiue ioy, pleasure, boldnes, confidence, and presumption: So after it putteth it into a new temper, lulling it asleepe in senslesse security, and euen drowning it in a drowfie forgetfulness, both of God, and of it selfe, which Christ well knew, when hee gaue such a caueat, saying: *Take heede to your selues, lest at any time your hearts be overcome with surfetting and drunkennes.* As if he should say, Take heede you giue not your selues to a full diet, for that will cause you to forget your end, and so the day come on you vnawares: when this then makes a man to forget God, and himselfe, he must needes bee farre from that humiliation, that he ought to haue. So that in reason he that would bee humbled, should haue a restraint in diet.

Reason 5.

5. Because without restitution the sinne is not forsaken; left it is, but not forsaken and repented of, and so is no repentance, but, as *Augustine* saith, They

They dissemble repentance, but do not repent: for if it be a sinne to take, then is it a sinne to keepe. And because this will argue a man to bee humbled, when he is content to lay open his shame thus, and to incurre ignominie with men, and thus to abiect himselfe, his credit, and estimation, at their secte, with whom hee hath continuall emulation for credit. This, I say, will be a probable testimonie of his true humiliation.

Some may say then, what reason haue Protestant Preachers, to condemne the fasting, and whipping, and humiliation practised in Poperie?

Chrysostome saith, That fasting is a medicine: but though the medicine be a thousand waies profitable, if an unskilfull patient vseth it, (and as I may adde, an unskilfull Physitian prescribe it) it may turne to a poyson, and not a medicine. So some of these things are good, profitable, and necessarie to humiliation; but as they are prescribed by their unskilful Priests, and vsed by unskilfull men, they are poysons and not medicines, and make their humiliation vnprofitable: because they oftentimes command them things, when they are crossing to God, that at set times they

H 3

must

Non agitur poenitentia, sed fingitur.

Aug. epist. 54. Maceao.

Obiection.

Answer.

Chrysost. hom. 3. ad pop. Antioch.

must be done, though God call and giue occasion of the contrarie. As for example, they must fast, though God giue cause of feasting; and mourne, though he giue cause of ioy and laughter. Is it not then iustly reproveable? And besides, they do that which they haue nither precept nor practise, or example for in the Scripture, vnlesse it be in *Baals* priests, that lanced and cut themselves. And lastly, their end of doing is sacrilegious, which makes it abominable to God and man, that is, to merit saluation, and satisfie the iustice of God. Doe we not then iustly condénine it as a poyson, and not approve it as a medicine?

Now for the vses of this doctrine. If this be so, how can they thinke then that they haue repented, who were neuer yet thus humbled? when as thus farre they may goe and not repent, but not repent without it. Vnto how many may God say, Where are your teares and mourning? and not, why couer yee my Altar with teares: for though they can mourne, and weepe in abundance for the losse of earthly friends, and riches, and for the displeasure of men, yet doe they neuer weepe for their sins, or for that they haue displeased

pleased God. They haue saued him the labour of putting their teares into his bottel, and wiping their teares frō their eies, but little to their gaine; yea many of them haue counted thē children and fooles, who haue wept bitterlie with *Peter*, for their sinnes. Such shal weepe, if they do it not here, when the others shall reioyce, and their weeping shall be fruitlesse and vnprofitable to them. Againe, the same persons, or the like, though they could often change their attire, and put on mourning weeds for the death of friends, yet could neuer find any time to put on mourning apparel for their sinnes, to leaue off their gay, garish, wanton and whorish apparel, not the space of one day for their sinnes; that they might the better be humbled within. If that be true of *Cyprian*, as I think it most true, their case is heauie: *Those women neuer repent who neglect the garments of Christ, and affect only their vaine ornaments.* Many daies can they sequester themselves from the sweete companie of their neere friends, for worldly respects, profit, or pleasure, and such like; yet not one day can they sequester themselves, that they might mourne for their sins; either a familie apart, as in *Zacharie*

Non resipiscunt mulieres, quæ Christi indumenta negligunt, & sua ornamenta querunt. Cyprian. de lapsis.

Zach. 13. 12.

it was prophesied shuld come to passe, that the land of Ierusalem should bewaile euery familie apart by themselves; or euery man alone. Oftentimes, for the health of their bodies, for the remoouing of diseases, or the preuenting of some one or other, they could leaue their meales; but could find no time to do it for their sinnes, that they might tame the flesh and subdue it, that it might be pliable to the spirit, that as principall and accessarie, they might be both humbled before God. Often they haue been content to lose many an ounce of blood for the health of their bodie, but yet could neuer bee content to part with a pound or a shilling of their coine to make restitution for the health of their soule, but liuing, and dying, the treasures of iniquitie are found in their houses, as we heard before out of *Micha*. These feare to shame themselves with bringing home, and neuer remember the shame they must endure, when all secrets shall be laid open, not to a few, but to all the world, when it will be too late to make any restitution. And though they haue now couers and pretences for it, as prouision for wife and children, or necessitie of the
Common

Micha 6. 10.

Common weale, or colour of this or that law, yet one day it shall appeare, that all these are but pretences, when it shal be known, whether our reproofes for sinne be iust, or your couerings of sinnes be good, when as one of our soules and bodies shall pay for it in hell: either ours for preaching falsehoods, or yours for not practising restitution here.

The second vse serueth to perswade men to labour for this outward humiliation, as to confesse their sinnes, so to bewaile them with teares, not before men, nor in the congregation, which some may doe in pride, and hypocrisie of their hearts, who cannot weepe betwixt God and themselues. But men should goe out as *Peter* did, and turne themselues to the wall, as *Ezekias* did: and then if they draw water before God, looking vpon him whom they haue pearced, there may be comfort in it. As I thinke there may be teares and no repentance: for some men, as wee say of women, haue teares at command; so may there be repentance in other some and no teares. But when a man can weepe euery day, vpon any occasion of worldly grieve, and cannot vpon the consideration of his sinne, the

Vse 2.

Zach. 12. 10.

the great displeasure of God, the vnspeakeable torments which Christ indured for him, &c. it is some suspition hee is not humbled, and so hath not repented. If hee that cannot weepe for worldly causes, being so drie brained, haue a dispensation not to weepe, yet hee that can, hath an obligation to do it. Therefore the Prophet when he speaketh of sorrow for sinne saith, *That a man shall lament for it, as a man mourneth for his onely son.* By which he sheweth, what a great deale of sorrow is required, and deep sorrow wil hardly bee without teares. If there bee a vent at the bung of a tearse, or hog-head, it will soone run at the head; but if it be close stopped there it will scarce run at all. So if the heart be pierced, the braine and the eies will runne ouer in their time and place; which must bee laboured for. As also there must bee a restraint and abatement of their gorgious, and gay apparell; for though I thinke not that Christians ought to vse any strange or vnusuall attire, as haire, sackcloth (such as was proper for the times when God iniointed them) & so to make theselues the common bie-word of the people, and their priuate repentance publike; yet
as

as much as may be, without any publicke note, they must abstaine from braue and costly garments, because (as hath been said) they were but giuen them, as couers of their shame, and cannot looke vpon them, (sauing that custome hath taken away sense) but they must remember their sinne, as the prisoner by his fetters and manacles, is put in mind of his offence. And if that saying be true of a Father, that common experience telles vs is true, that when women become suters for their husbands, to obtaine pardon of their offences, then will they not follow princes courts, decked in all their brauerie they can, but in meane, and mourning weeds, with much modestie at least, if not with great baseness; how should they then be arraigned, when they seeke pardon at Gods hand; both men, and women, and all sorts? And the better to humble themselves, they must seclude themselves from their pleasant, and deliteful companie, and take lesse pleasure in their dearest friends, whose friendship as it often lesseneth, and asswageth the paine of the body, so doth it the griefe of the mind, and suffers not a man to grieue, or not as he ought; therefore
saith

Chrysostome.

Lament. 3. 28.

*Parvus cibus
et venter sem-
per esuriens
triduanis ie-
iunijs praefertur.
Hieron. ad Fu-
ri. epist. 10.
cap. 4.
2. Cor. 4. 16.*

saith *Jeremie* of such a man; *He sitteth alone, and keepeth silence, because he hath borne the yoke upon him.* But in these abstinences, and among them howsoever some of the learned thinke, that fasting is not necessarilie ioyned to euerie repentance, but is onely for special occasions, and times of miserie; yet seeing that a full diet doth most affect the soule, and disturbe all the affections, putting them besides all moderation, and due regard of the estate wherein men are, and driuing it, as a mightie tempest doth a sillie ship, hither and thither, from one extreame to another; it is requisite they bee wary how they fill the belly, and pamper the flesh, but that they vse all sobrietie in their whole liues, which may bee a kind of fast; yea often better. As *Hieron* saith: *A spare diet and a bellie euer rather hungry then full, is better then a fast of three daies continuance.* So may we say it is a great helpe to humiliati- on, and so to repentance. As also wee may not vnfitly applie that of *S. Paul*, who saith, *That though the outward man perish, yet the inward man is renewed daily.* And so perswade men as *Physicians* counsell their patients, that they would, (when they intend to take *Phyicke*)

Phyficke) *incœnatos dormire*, to goe supperlesse to bed, or with a light supper, that the strength of the medicine, may immediatly meete with the hurtfull humors: to doe the same in this, where these answer one another, *The sicknes and the remedie, sinne and repentance*. Now if the sinner haue been iniurious and offensive, true humiliation requires satisfaction, and restitution, as before. But thou wilt say, how shall I doe? I am not able to make restitution. Art thou not able with all that thou hast to make it? Then consider this, that when the like doubt was made in the law concerning a theefe that had stollen from another man, either openly or couertlie, in buying or selling, or the like; what the Lord commanded, namely, that he must to the vttermost he could make restitution; if he could not, he must himselfe be sold to be a seruant that he might performe it: teaching vs, that restitution by some meanes must be made, if it can any way be; and that a man must leaue himselfe nothing to accomplish this. But thou wilt say I haue wife and children to maintaine, &c. what shall become of them? their maintenance and restitution cannot both meete together.

Vulnus & medicina, peccati & pœnitentia.
Chrysost.

Exod. 22.3.

*Quis non ut
viveret conti-
nuò, perdere
voluit unde
viveret? eli-
gens potius vi-
tam mendican-
tem quàm cele-
rem mortem.
August. epist.
54. ad Macedo.*

August. ibid.

gether. I feare me thou art farre from humiliation, while these doubts preuaile with thee: for tell me, hast thou not a soule and a bodie to saue? and doest thou care more for thy wife and thy children, then for them? *Who would not, saith Augustine, willingly lose that by which he liues now, that hee may liue continually? chusing rather a beggerlie life then a swift death.* Rather then, pul downe the peacockes feathers of thy wife and children, that goe so gay and so proudly; for all that thou pretendest is nothing else but to maintaine them in pride and vanitie; I say, rather chuse to leaue them to the wide world, and make restitution of that thou art able, then to cast away thine owne soule: wouldest thou not impouerish them to saue this from perishing? speciallie seeing if for them and by their meanes thou make no restitution, they are partaker of thy sinne. *I dare say this boldly, saith Augustine, that hee who doth not compell another to restitution, as much as he can, he is partaker of the deceit and the sinne.* How much more he that hinders him from making of it? Besides, consider and thou shalt see many, who liued before thy time, who in respect of wife and children haue made

made no restitution, that they might leaue them rich, and flourishing in the world, and tell me, if they haue not come to extreame pouertie, at least in the second and third generation: God so cursing euill gotten goods. Then thou wilt thinke to make thy sonne happie, according to the prouerbe, by going to the Diuell, and yet shall hee be indeede miserable by the curse of God. But what if a man haue nothing? This is a dispensation: and as the prouerbe is, Where there is nothing to be had, the King must lose his right: even so here; and repentance is then sufficient, so that thou haue a mind, that as God shall make thee able, thou wilt restore. But it may bee that thou hadst gotten thy goods wickedly before thy calling to Christ; now if thou shouldest begin to make restitution, thou wilt say, it would either dishonour thy calling and profession, or giue some enemye aduantage ouer thee, for thy hurt. I answer thee, first it is no more shame for thee in the eies of honest men, then it was for *Samuel* and *Zacheus* to proffer and performe it: to whom it was no blot, but an honor. The worldlings prouerbe indeede is;

is; It is a shame to steale, but a greater shame to bring home againe. Yet account thou that no shame to thee in some honest manner to bring home againe all that which thou hast stolen by deceit or oppression, or howsoever, seeing others are honoured of all ages for it; specially in as much as no restitution is damnation, and restitution is the way to saluation. Again, I do not so vrge this, that of necessitie a man must shame himselfe; for it is lawfull for a man to prouide for his credit, so he do the thing, and be as warie in the manner as he can. For example, if thou hast deceiued thy brother secretly and vnknowne to him, which was sinne in thee; thou maist make him restitution againe vnknowne to him, and that be a righteous thing in thee. Yet more particularly in one instance for the rest: Thou art a trades man, and the partie iniured trades with thee still, restore him that thou defraudest him of, either by weight, measure, or price, or howsoever, in the same kinde, secretly, as *Iosephs* steward put *Iacobs* sonnes monie in their bagges and sacks; and doe this at times by little and little, till thy conscience which checked thee before, tell thee thou hast done him right,

right, and restored him all. But take this caueat with thee; beware thou flatter not thy selfe and restore not all, because no man knoweth whether thou doest or not: for he that is the searcher of the heart knoweth all. But if thou wantest opportunitie to doe it secretly, rather then it should not be done, thou must do it publikely, and that vpon no lesse penaltie then damnation. For the contrarie must needes be to that of Christ to *Zachew*, That no restitution excludes saluation out of thy house and heart. For, as *Augustine* saith, *the sinne shall not be remitted, if that which is taken away be not restored, when a man hath abilitie to restore.* For if it deserue damnation to take anything from a man wrongfully, as doubtlesse it doth, then is it as dangerous to keepe it, being taken. Thinke it not then, in these cases of iniustice, enough, that when thou humblest thy selfe before God, thou shed teares for them, or fast and performe such things, vnlesse also thou make recompence for the wrong.

Hauiing spoken of the description of repentance, wee must proceede to the parts of it, and as *Augustine* saith in another thing: *There are some helps*

I

without

Non remittetur peccatum, nisi restitatur ablatum: sed cum restitui potest. August. ibid.

The parts of repentance.

Aliud est adiutorium, sine quo aliquid non

fit, & aliud est adiutorium, quo aliquid fit. Aug. de corrupt. & gratia.

The first part of repentance, mortification.

Psalms. 34. 14.

without which a thing is not, and some by which it is. So I may say, there are some things which may bee called the part of another, without which it cannot bee, and others by which it is, and of which it consisteth. Of the former kinde are faith, and the knowledge of a mans selfe, and the inward and outward humiliation spoken of, which may in a generall sense, bee called parts, because it cannot bee without them, though most of them may bee without it: of the latter are these two, mortification of the flesh, and viiufication of the spirit, called by the Prophets, leauing of euill and doing of good, of which it consisteth, and which wholly make it: of which in their order I will now speake.

Mortification is the first part of repentance, whereby the repentant doth not onely change, and take away sinne from the eies of men, (which yet hee doth) but also purgeth the heart, crucifieth the flesh with the corruptions of it, and taketh away sinne from the eies of God. Hence is that of David, Eschew euill, that is the first part of repentance, and doe good, that is the second part. Salomon also saith: He that hideth

hideth his finnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie. And the Lord saith to the people by his Prophet *Esay*: *Wash you, make you cleane, put away the euill of your works from before mine eyes, cease to doe euill, learne to doe well, &c.* On which place *Chrysostome* speakes thus: *What neede all this copie of words? Had it not been enough to haue said, Purge your selues, or take euill from your selues? Why then doth he adde, Take away the euill from before mine eyes?* Hee answers: That it is because Gods eyes look otherwise then mans do, who lookes but into the face, but God into the heart. And so denies that to bee true repentance which is for ostentation, in the outward man, but would haue it to be approoued in his sight, which searcheth the hart and raines, and consequently a purging of the inward man. Hence are those exhortations in the new Testament: as first that of *S. Paul*, who saith, *They that are Christs haue crucified the flesh with the affections and lusts thereof.* And the same Apostle to the *Colossians* saith: *Mortifie your members which are on the earth, fornication, uncleannesse, the inordinate affection, euill concupiscence, and con-*

Prou. 28. 13.

Esay 1. 16.

Hom. 5. de penit.

Galath. 5. 24.

Coloss. 3. 5.

2. Tim. 2. 22.

cousnes, which is idolatrie. Again, hee counselleth Timothie to flee from the lusts of youth, and to follow after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

2. Tim. 2. 25.

26.

Hereupon repentance is called an escaping out of the snares of the diuell.

Instruct them that are contrarie minded, prouing if God at any time will giue them repentance, that they may know the truth; and that they may come to amendment out of the snare of the diuell, &c.

Heb. 6. 1.

And the author to the the Hebrewes calles it, Repentance from dead workes:

that is to say, from al workes which bring death.

And so touching the inward corruption, S. Paul willeth the Ephe-

Ephes. 4. 21. 22.

fians, to cast off concerning the conuersation in times past, the old man that is corrupt through deceineable lusts.

So that the first essentiall part of repentance is mortification of the flesh,

which is further proued by these reasons:

Reason 1.

1. Because euery true repentant is partaker of Christ, and hath embraced

him by faith, and by it is ingrafted

into him: which he cannot be, but he

must partake of his death, and the power of it, which will worke in him

the death of sin, he applying it vnto him-

himselfe by his faith: it wil be like the plaisters of Surgians, which mortifie the members, for the more easie cutting them off.

Reason 2.

Rom.8.7.

2. Because els he can neuer be renewed or brought to new, and true obedience to God, seeing the affections and corruptions of the flesh are an enemy against God. As the Apostle *Paul* saith, *The wisdom of the flesh is enmity against God.* That is, saith *Ambrose*, the corrupt lusts of men are at enmity with God; called wisdom, because men that haue these corrupt affections thinke themselves the only wise men of the world: The whole corrupt nature is not an enemy, but enmitie it selfe with God, and against him, for as an enemy it is euer contrarie to the will of God, and cannot consent to it. Then the first entrance of obedience must be the taking away of these, and the mortifying of this corruption. But it must be understood that when I say the repentant mortifies sinne, I speake of all sins, not whole sinne, for euery sinne must be in part mortified, though no man can wholly mortifie his sinne; the body of sinne may be destroyed, but the stumps of sinne will remaine in euery man to goe to the graue with him, as it

*Vse 1.**Coloss. 3. 5.*

came out of the wombe with him.

1. The first vse of this doctrine is to teach vs, that if this be a part of repentance, then is it not so easie a thing, as the world takes it to be to repent, and turne from sinne; for if it were onelie the turning and changing of the outward act of sin, the leauing of all these vaine, and idle, lasciuious, and wanton speeches, of the act of oppression, vsurie, adulterie, theft, prophaning of the Sabbath, swearing and a thousand such like, wherewith the life of a man abounds: yet is it not a thing so easilie compassed, as men do dreame, because of the profit, pleasure, and delight, which they bring vnto them, as experience teacheth euery man, both in himselfe and others. But when that is had it is nothing to the other. If this be so hard, what is it to kill, crucifie, and mortifie, a mans affections and sinnes? as deare vnto him as his members, and therefore so called, *Mortifie your members*. If it be a hard thing for a man to indure a little drawing salue, which drawes away the corrupt blood and humors which hinder the healing of the wound, what wil it be to endure plaisters, and corasues which should eate to the very bone? And if a man cannot

cannot endure the mortifying of one member of one ioynt, how shall he indure the mortifying of all the ioynts of the hand, or of the bodie? Such a thing is repentance, and the mortification of al the lusts of man, as neere and deere as members to him. Therefore you deceiue your selues, when you thinke that repentance is so easie a dutie, that you can performe it when you are old and sicke; seeing now when you are young and strong, and in health, you cannot indure the mortifying of one member, how wil you indure then the mortifying of all, or of those sins which are as deere as members?

2. Againe, this serueth to teach vs that many men deceiue themselves, with an opinion and conceit of repentance, and that they haue repented, when they neuer had the first part of it: many neuer hauing any change at all of any act, or way wherein they haue walked, and the most neuer came to killing, and crucifying, nor to any mortifying of any sinne, or any affection; which is as if a wounded man, who hath a festered wound, which hath long been so, should thinke that because a Surgion hath but once blowed

Vse 2.

vpon him, hee is surely made whole, though he neuer felt either his drawing salues, or his eating corasives, or his mortifying plaisters; nay when he hath perhaps driuen him away by raylings speeches, or casting bedstaues, or such things at him, when hee once came neere to touch his wound: but howsoever he so thinke, would not all men iudge him to be in a dreame and deceiued? Then how do these dreame, and are deceiued that thus perswade themselves of repenting, when they haue not the first part of it; nor euer could endure that the sword of the spirit, or the biting or eating salues of the law and iudgements of God, should come nigh them, but either endeavour to driue away these spirituall surgions, or to withdraw themselves from them? Do they not, I say, dreame? and that they shall one day know, if euer God open their eies, as hee will either here or in hell.

Vse 3.

The third vse teacheth that euerie one must endeavour for this part of repentance, namely, to mortifie their lusts and affections, of couetousnesse, pride, anger or any other corrupt affection whatsoeuer it be; for if sinne be not killed in you euen while yee liue,

yee

yee are but dead. Therefore if yee would liue here and liue for euer, mortifie these members, crucifie this flesh with y^e lusts therof, for one of these two must of necessitie be, either your sins, lusts and corruptions must die, or your soules must die; if you will saue these, they must perish; if you mortifie these, they shall liue. Therefore if yee haue any care for the sauing of your soules, then crucifie the lusts and affections of the flesh. It is the wisdom of Trauel- lers, warrantable by the law of nature and nations, of God and man, when they are set vpon by theues, who will not onely take their purses from them, but put them in feare of their liues: it is, I say, their warrantable wisdom to kill, rather then to be killed: So should it be your spirituall wisdom no lesse warrantable and commendable, when in your trauell to heauenward, you are assaulted by your corruptions and lusts which cleaue fast vnto you, which will spoile you of your sauing health and spirituall saluation, and will indeed kill you, vnlesse you crucifie them; it should be, I say, your wisdom, to kill before you be killed, and to crucifie that, which will else bring condemnation vnto you, and to your soules.

Rom. 8. 13.

Matth. 5. 29.

soules. It is then, if I may so speake, in your free choice, whether your sinnes shall die, or your soules. *If you live after the flesh you shall die; but if you mortifie the deeds of the bodie by the spirit, you shall live.* Therefore as our Saviour Christ saith, (perswading men to take away their lusts) *If thy right eie cause thee to offend pull it out: If thy right hand make thee to offend, cut it off: for better it is for thee that one of thy members perish, then that thy whole bodie should be cast into hell.* Christ applieth it to adulterie; I may applie it to anger, or any other corruption whatsoeuer. And may say, whatsoeuer infirmitie cleaueth fastest vnto you, though it be as deere vnto you as your right eies or right hands: rather then they should cause you to offend, to endanger your soules, cut them off and cast them from you: yea, put them away though it be with violence and blood, euen crucifying and mortifying them, that you may escape that destruction they would else bring vpon you. Blessed shall you be if you reward them, as they would haue serued you, yea happy shall you be, if you take them and dash them while they are young, against the stone, that is, Christ; for where-

wherewith should you better obtaine the fauor of your Lord and God, then with the heads of these enemies of him and your owne soules?

1. Sam. 29. 4.

The second part of repentance is vi-
uification of the spirit, or rising againe
to newnes of life, which we call rege-
neration. When the repentant is re-
newed, his mind in holines, and his ca-
riage and life with sincere obedience:
or thus; Regeneration is when the re-
pentant is changed in mind, will and
heart. The mind and counsell disal-
lowing, and condemning the euill al-
readie committed, and approouing of
the good to be done. The will reiect-
ing, and declining from the euill, al-
lowing the good, and inclining to it.
The heart and affections hating and
detesting that euill, and affecting and
louing the good: after which follow-
eth inherent holinesse, and sanctitie,
wrought in men: called the new man,
renewed in Christ; and this breakes
forth in outward good works, and the
practise of obedience. That this is so
the places before named doe testifie.

*The second
part of repen-
tance, viui-
fication.*

David saith; Eschew euill, and do good.
So the Lord speaketh by *Esay: Wash
you, make you cleane, cease to doe euill,
learne to doe well.* Hence is that of *Eze-
kiel:*

Psal. 34. 14.
Esay 1. 16.

Ezech. 18. 31.

kiel: Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart, and a new spirit: that is, the heart must be renewed.

Ephe. 4. 23. 24.

And as Christ saith in the Gospell: A new commandment I giue vnto you; that is, a renewed commandment; so here the Lord saith, make you a new heart, that is, renew your heart. So the Apostle S. Paul saith to the Ephesians, Bee renewed in the spirit of your mind, and put on the new man, which after God is created in true holinesse and righteousness.

Colos. 3. 10.

The same Apostle to the Colossians saith: Having put on the new man, which is renewed according to the Image of him that created him. Likewise Christ

Iohn 3. 4. 5.

saide to Nicodemus: Except a mā be borne again, he cannot enter into the kingdome of God. Which was not as Nicodemus conceiued, that a man should be borne againe of his mother, but he must bee borne of water & of the spirit, he must be a new creature. And for the out-

Acts 2. 38.

ward man, S. Peter perswades the men of Israel, saying, Amend your lines and be baptized. By all which it is manifest, that wheresoeuer there is true repentance, there is this second part of it, namely regeneration: which I also manifest by reason thus:

1. Because

1 Because the repentant is in Christ, and so one with him, and so must needs be a new creature. He is also ingrafted into him, and by that partaketh of his spirit, then of his life and holines; yea being partaker of his death, he cannot but partake of his resurrection. Hence is that of S. Paul: *If we bee grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection*, and by his spirit bee renewed to newnes of life. Whereupon it is that Christ is said to be, *the beginning of the creatures of God*, that is, the beginning of euery man that is conuerted.

2 The second reason is, because he that repents is turned to God: for so saith *Ieremie*, Hee that returnes to him, hath renewed fellowship and vnion with him, which he lost by his sin: but this cannot be, if he be not renewed, and walk in the light. As S. *Iohn* saith, *If wee say we haue fellowship with him, and walke in darknes, we lie, and doe not truly. But if we walke in the light, as he is in the light, we haue fellowship one with another*. Then it followeth that they, who are turned to God, must needs be renewed. But it must be vnderstood that this regeneration is not perfect, so

Reason 1.

1. Cor. 5. 17.

Rom. 6. 5.

Reuel. 3. 14.

Reason 2.

Ierem. 4.

1. Iohn 1. 6. 7.

Rom. 6. 12.

Gal. 5. 17.

Rom. 7. 23.

so that man is not perfectly holy by an inherent holinesse; but as whole sinne is not abolished, so neither is this regeneration perfect, and sanctification wholly obtained. Therefore the Apostle saith: *Let not sinne reigne in your mortall bodies.* Hee doth not say, saith *Augustine, Let not sin be in your mortall bodies,* for that cannot be obtained, but *let it not reigne,* that is, let it not haue dominion and rule ouer you. And againe he saith to the Galathians; *The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrarie:* by flesh vnderstanding corruption, by spirit the regenerate part. Now these two are contrary, and while a man is in this life, he shall neuer be free from this fight; the experience of all regenerate teacheth the same. Yea euen S. Paul himselfe found this; *That the law of his members rebelled against the law of his mind, leading him captiue to sinne.* And he was neuer perfect, and free from this inward corruption. If you aske then what is taken away by Christ? I answere, we must consider two things in sinne: 1. The guilt of sinne, which the Schoolemen call the *forme* of sinne. The second is the corruption of sinne, which they call

call the *matter* of sin. Wee say that in euery regenerate man, the guilt is taken away, and the forme of sinne is wholly gone, but the matter in part remaineth; and when we speake of mortification, wee doe not say that a man that hath repented, hath all his finnes and affections wholly mortified, but so farre as the strength and power of them is broken and weakened, but the stumps of them remaine still. As the Apostle to the Romanes saith; *By Christ our old man is crucified, that the bodie of sin might be destroyed.* Not that sinne is vtterly gone, for that cannot be in this life, but the strength and power of it is destroyed. Now if sinne bee not wholly mortified, a man cannot bee wholly regenerated, therefore they are both mixt together, for the corruption of the one is the generation of the other, and if the whole bee not corrupted, then part must needes bee regenerate, for all things are but here in part, and must after be perfected. And the Lord hath so dealt to leaue corruption in men, to the end he might humble them in the sight of it, and to sharpen their prayers. This vse the Apostle *Paul* made of it, when he had the buffet of Satan, and the prick

Rom. 6. 6.

2. Cor. 12. 7.

*August. cont.
Iul. Pelag.*

prick of the flesh to humble him, and to make him the more feruent to God by prayer, to giue him grace to ouercome it. So hath God ordained that men should not come to perfection in this life, to humble them in the sight of their finnes, and that their prayers might be made vnto him with more earnestnes and feruencie, for strength against their infirmities. And here wee may applie that of *Augustine*, distinguishing men into three sorts: Some (saith he) are only spirit, without the sight of the flesh, these are the blessed in heauen: others are onely flesh without the sight of the spirit, these are men vregenerated, for their sinne rules verie peaceably: others are partly flesh, partly spirit, and therefore they finde a fight berwixt these and a wrastring in their hearts, these are they who are regenerated and renewed by the spirit of God, consisting of flesh and spirit. Which is the state of the most regenerate in this life, who though they haue attained to the greatest measure of holinesse, yet neither are they nor can be without their measure of corruption.

Use 1.

These things then thus explained, let vs consider the vses. And first, this teacheth; vs that if this be the second part

part of repentance, and that there is none which is true, sound and sauing repentance, but it hath necessarilie these two parts: as there is no man but hee hath, and consisteth of soule and bodie, and one part maketh not a man: then not onely prophane and wicked men, are without repentance, but many others also, who haue made a good reformation in the outward man, and haue a shew of this godlines, but not the power of it; doing all this but for some sinister respect, vpon some vaine glorie, pride or conceit of merit, or expectation of reward, or such like. For in their mindes they disallow not the euil, that they in former times committed, because it is euill, neither now approue the good, because it is good. Againe, in their willes they reiect not the euill, and decline from it because it is euill, nor allowing the good, and incline thereto, because it is good. 3. In their hearts they hate not the euill, because it is euill, but as the dog casteth vp his vomit, because it is troublesome; nor loue and affect the good, because it is good, but for that it brings good to them. And that which is worst, in all these they approue and gratulate themselves; which

K argueth

Index animi.

argueth that they are farre from this true regeneration which doth these for Gods sake, because they are good, and checks a man when hee hath erring or indirect affections to them, and conceits of them; and so shewes that they are farre from regeneration, and inward holines, which leaues outward things and appearances, because they are like that which it selfe is in deed and in trueth. And that for all this outward reformation, such men haue not attained to true and sound repentance. And though this is not so apparant to men, that are as farre off, and conuerse not with them, yet is it to them that shall be nigh them, and see their conuersation, who may easily discern it by their speeches, the messenger of the mind, and by their cariage, when for a greater good, or benefit, they will soone neglect the good, yea commit the euill, which they haue seemed to haue forsaken, and not be smitten for it in their heart, but euen wipe their mouthes, as the harlot in the Prouerbs, as if they had done no such thing; which befals not to a regenerate man, who though he may and do sometimes fall into the like sinnes, yet is free from such deepe securitie,

securitie, and not without the checkes of his conscience; which though he may smother for a time, yet will they haue their fruit at length in him as in *David*.

The second vse is, to perswade euery man, to labour to be regenerated and renewed in the whole man, as he hath bin corrupted in the whole; and to be resolued, that though he cannot indeed bee wholly renewed, yet must he be so in the whole, that is, in some measure in euery part. For no man must looke to be renewed here in that measure he was corrupted; either in the inward or the outward man, and so to attaine to perfection of holines; but the true repentant beginning by a little and little, both may and ought to increasemore and more towards perfection. As it was with *Naa-man*, when hee was purged from his leprosie, his flesh came againe as the flesh of a yong child: so when as man is purged from the leprosie of sinne, hee beginneth to bee renewed as a childe groweth, who hath all the parts of a man, but not the perfection of any: so hath this true repentant, all the parts of regeneration, but not any one in perfection: hee hath all parts

Vse 2.

somewhat reformed, though not wholly reformed; I say, hee is both in the will, mind and affections, though not perfectly. For this must euery one labor, and though his grace be but small in the beginning, yet must he not bee discouraged, for it is the state of all the children of God, that a long time corruption will be greater then grace, a long time there will be more chaffe then corne in them. But if he in the meane while dislike his corruptions, and bewaile his defects, hee may assure himselfe he hath his measure of regeneration; for no man can doe so in truth, but he that is regenerate. Yet let no man thinke that because he hath somewhat, and is in part regenerate, therefore he hath enough, and so set downe his rest, as if hee neede goe no further; for then shall hee deceiue himselfe, seeing the true sanctifying grace is seede that will and doth increase and multiplie; not salt, that remaineth and maketh barren. If men then doe not increase and grow in their graces, they haue good cause to suspect them to be rather counterfeit then currant: If they doe increase, they may be assured their graces are of the right stampe indeede.

But

But some man wil happily demand, how much he is bound to increase, or what measure of increase will proue his graces to be true? I answered him, that according to the meanes God hath giuen him, and the time he hath liued vnder those meanes, and the opportunitie hee had to vse them, so much ought he to increase. For as in temporall things euery man groweth according to the meanes he hath, and the time for the vse of his meanes: so in spirituall things euery man that hath true grace, ought to haue it still increasing; and he may be assured that if it be hid in a napkin, and continue without increase, it is not true grace. So that many men who pleased themselves because they haue had some beginnings of good motions, now and then, in which yet they haue not gone forward, nor increased answerable to their meanes, haue deceiued themselves, while they haue iudged them true and sufficient. As the Lord said to the people by *Hosea*, when they had good motions in them, which were soone smothered: *Oh Ephraim, what shall I doe vnto thee? Oh Iuda how shall I intreate thee? for your goodnes is as a morning cloude, and as the morning dew*

Hosea 6.4.

Phil. 3. 13.

Hebr. 12. 1.
Phil. 3. 14.*Affidue in eam,
&c. Chrysost.
hom. 4. de poenit.*

it goeth away. As if hee should say, Thou hast many good motions, and good desires, but they are so soone extinct, that I know not what to doe with thee. So may he say to many a man among vs, You haue many good motions and desires, but they are but desires; many good beginnings, but no proceedings; yea all is scattered as the cloud, and vanished as the dew; what shall I say vnto you? surely no otherwise then as deceiuers and hypocrites, & curse you as the figtree in the Gospell, that you neuer prosper more. But lest any such thing befall vs, and seeing an increase is required of vs, *let vs forget that which is behind, and endeavour our selues vnto that which is before, running forward in the race that is set before vs, and following hard toward the marke, for the price of the high calling of God in Christ Iesus.* And thus much may suffice for the parts of repentance: in the next place wee must proceed to the causes of it.

Chrysostome hauing made three sermons vpon this matter of repentance, beginneth the fourth thus: *It is the continuall custome of shepheards to turne their sheepe into those pastures, where they see the grasse is long and plenteous,*
and.

and thence not to drine them, before they haue eaten vpon all. Whom wee will imitate, and this fourth day also feede our sheepe in this pasture of repentance, and wee will not begin any other matter: for the place affordeth much profit, verie much fruit, and withall great store of ioy and comfort. As that Father imitated those shepheards, so will I follow his example, and walke in his steps, continuing in this fruitfull, necessarie and comfortable matter, till I haue communicated the whole vnto you. I must proceede then, I say, in the next place to the causes of repentance, or of this change and conuersion; namely to the efficient cause, and finall: for of the matter and forme hath been spoken in the description. And first of the efficient, which is either principall, or instrumentall. The first is God, the second is either without man, to wit, the word, or within him, his faith, or coming from him, his prayer.

For the first, which is the principall efficient, it is God; he is the author of mans repentance, and his conuersion: whatsoeuer meanes may be vsed and applied for that purpose, yet is he the principall worker of it in the

*The causes of
repentance.*

*The efficient
and principall
cause of repen-
tance is God.*

Jerem. 31. 18.

Acts 5. 31.

Acts 2. 28.

2. Tim. 2. 25.

Gen. 9. 27.

Acts 16. 14.

heart of man. For prooue hereof wee know the speech of Ephraim: *Convert thou me and I shall be converted.* Where she acknowledgeth God to be the author of her conuersion. So likewise that honour was giuen vnto Christ, that hee should giue repentance and remission of sinnes vnto men. For so saith Peter of him: *That God had lift him up with his right hand, to bee a Prince, and a Saviour, to giue repentance to Israel, and forgiveness of sinnes.* Likewise when Peter had shewed vnto the people the vision that he saw, and the mercie that God shewed vnto the Gentiles: *They all glorified God saying: Then hath God also to the Gentiles, granted repentance vnto life.* Hence is that of Paul to Timothee: *Instruct them (saith he) with meeknesse that are contrarie minded, prouing if at any time God will giue them repentance; &c.* So Noah prayed: *God perswade Iaphet to dwell in the tents of Shem: That is, God conuert his heart, that he may be of the Church, and not of the wicked.* Also it was the Lord that opened the heart of Lydia, that she attended to the things which Paul spake. Paul spake for her conuersion, and the Lord opened her heart and conuerted her. And Christ

Christ in the Reuelation saith: *I will make them of the Synagogue of Satan, to come and worship before mee.* Meaning that he would make the wicked to be of the number of the Church, and conuert them to himselfe. By all these it is manifest, that the principall worker of repentance in the heart of man is God himselfe. And it must needs in reason be so.

Reuel. 3. 9.

First, because true repentance, hath as a principall part of it, the conuersion of the heart and inward man: and to doe this requireth as much power as to make it; for there was then no resistance of corruption, but here now are all contrarieties, the whole man being corrupted: when then it was an infinite power that created man, it must needs bee an infinite power that also must conuert and create him anew.

Reason 1.

The second reason is: Because man is by nature dead, hauing neither power, nor will to be conuerted. And as S. Paul saith to the Ephesians: *That euen then when wee were dead in sinnes, God hath quickned vs together in Christ.* Then as no man can raise vp a dead man, nor he quicken himself, no more then *Lazarus* could being in y^e graue, but

Reason 2.

Ephes. 2. 1. 2.

but it must bee the voice of Christ, and his power that must doe it; so must it be only God that must conuert the heart, and worke this repentance in it.

Question.

Why doth God then in many places command men to repent, and returne vnto him if they haue no power or abilitie of themselves to doe it, but it bee his gift onely, which they cannot haue, vnlesse they receiue it from him?

Answer.

O homo in preceptione intellige quid debeas habere.

De corrept. & grat. cap. 3.

Iubet aliqua que non possumus, vt nouerimus quid ab illo petere debemus.

De libero arbit. ad Valent. cap. 2.

I answered with *Augustine*: O man understand in these commandements of God, what thou oughtest to haue: So what thou oughtest to do. And againe he saith: God commandeth some things which wee are not able to doe, that wee might know what we ought to beg of him. And therefore when he saith, Returne vnto mee, hee would haue our hearts sound with an echo againe: Lord conuert thou vs, and we shall be conuerted; Lord turne thou our hearts, and we shall bee turned. So that the Lord doth not command because wee can doe, but because we ought to do, and should seeke to him for grace to do it.

Vse I.

God is then the worker of euerie mans repentance and conuersion: which first serueth to confute a point of

of Poperie, which teacheth that men haue a great hand in their owne conuersion. And that they may take and resist the grace of conuersion: which we say is false, because (as I haue already proued) God giueth repentance. Therefore these speeches and comparisons of theirs, wee reiect as false, when some of them make man by nature, like one in fetters, so him in his corruptions, which being stricken off by grace, he can presently goe of himselfe. Some, as the halfe dead passenger from Ierusalem to Iericho: others, like a sicke man, which hath the power of walking, but being faint he cannot vnlesse hee haue one to helpe him, or to leane vpon. So man hath power, say they, but it is a little languishing, which if it be helped but a little by grace, he can will, and doe of himselfe that which is good. But all these & such like, if there were a thousand of them, are ouerthrowne with this one point: that it is God and his grace which conuerteth the harts of all men. Neither feare we to affirme this notwithstanding that they obiect, that by this meanes wee make a man as a blocke and a stone; for so we say hee is by nature, in respect of any goodnes,
and

Ezech. 36. 26.

and that by the warrant of *Ezekiel*, who saith in the person of God, *I will take away the stonie heart out of your bodie, and I will give you an heart of flesh.* Shewing that a man before his conuersion, hath a heart of stone, and of himselfe hath no more power to conuert himselfe, then a stone hath. Yet notwithstanding, he is not in all things so a stone, but that there is a difference; for a man is a stone in respect of the action, but not in respect of reception; or (as the Schoolemen say) a stone in respect of forme, but not in respect of matter. For a stone or a tree is vtterly vncapable of this thing, and hath no meanes to receiue it, but a man hath power to receiue it, and is capable of it, for he hath a mind, a will, and affection, that is capable of the worke of God, which these creatures haue not: But it is God only that workes vpon these parts and powers of man, and makes them new and good; it is hee only that conuerts him and works repentance in him.

Vse 2.

The second vse serueth for comfort to vs touching all those who are yet vnconuerted, notwithstanding their great corruptions and vntractablenes, resisting the spirit of God, speciallie
in

in all outward meanes, that a man would thinke it vnpossible that they should be conuerted to God; yet it is God that conuerteth, who is able to ouercome all the corruptions of man, neither shall they hinder where hee will conuert, but if he call they shall come, if he draw, they shall run after him: for hee is infinit in power, and cannot be resisted. Who would haue thought that *Saul*, so great a persecutor of the Church, who drew into prisons all that called on the name of Christ, and went from place to place breathing out threatnings against the Church; yet this great Conuerter of al men (euen God) ouercame al this corruption, and broke through all these impediments, and gaue him repentance. Good cause then haue we to hope of many wicked and desperate sinners, that they may be cōuerted, because God, the changer of all who are changed, is able to ouercome all their corruptions. So that y Ministers ought stil to hold on to exhort them, and the church to pray for thē, notwithstanding all their oppositions, because God, when and where he will call, cannot be resisted. *The Church* (saith *Augustine*) would not pray, that faith might be
giuen

Non oraret ecclesia, ut daretur infidelibus

*fides, nisi deum
crederet, & a-
uersas & ad-
uersas hominum
ad se conuertere
voluntates. De
bono perseuer.
lib. 2. cap. 23.*

Ren. 7. 9.

Vse 3.

giuen to Infidels, but that it beleueneth that God is able to conuert both the auerſe and the peruerſe willes of men vnto himſelfe. Which muſt ſtill incourage her to continue to pray for them, and to hope that hee will heare her, as well as he hath been intreated by the Church for others, and make them (though they bee of the Synagogue of Satan) to come and worſhip before her feete.

The third vſe of this doctrine will bee for the comfort of that man which is conuerted, who knoweth himſelfe indeede to bee ſo: for he cannot be ignorant how peruerſe and auerſe from goodnes he was, how againſt the haire hee was conuerted, how all his infidelitie and iniquitie did not hinder Gods purpoſe. Then may he bee aſſured he cannot fall away, God will neuer ſuffer him to periſh; though he haue corruption enough to effect it, yet let it comfort him that there was more to hinder his calling, all which God ouercame and made him willing to be changed, and did conuert him: ſo that this leſſe corruption cannot make this calling of none effect; ſpecially while corruption doth not ſo choake grace, but that ſtill there is a deſire

desire to cleave vnto God, and some, though weake, endeavour to be preserved. If God was found of him, when hee sought him not, nay if he found him when hee fled from him, and called him when he liked his corruptions well enough, and when though he prayed for his conuerſion, ſaying, *Thy kingdome come*, yet it was with him as with *Augustine*, who thus prayed; *Lord giue me chaſtity and continencie, but I would not haue it yet: for I did feare leſt thou ſhouldeſt ſpeedily heare me, and forthwith cure my wound of concupiſcence, which I rather deſired might be fulfilled then extinguished*: So that hee could haue deſired to haue lien ſtill in his corruption, and yet God ouercame that, and pulled him out of the fire, and, as *Lot* out of *Sodom*, by violence: how much more will he ſaue him now, when he ſeeketh both him and it, as men doe for ſiluer and riches? Did he euer giue a man an heart to pray for any thing rightly informed according to his word, and meant not to giue him the thing? Doubtleſſe no. And if he intend the gift, who ſhal hinder him for giuing? *Augustine* ſaith: *If any of theſe periſh* (ſpeaking of the elect, to whom he hath purpoſed ſaluation)

God

*Da mihi caſtita-
tem & conti-
nentiam, ſed no-
li modo: time-
bam enim ne me
cito exaudires,
& cito ſanares
à morbo concu-
piſcentia, quam
malebam exple-
ri quàm extin-
gui. Conf. li. 8.
cap. 7.*

*Horum ſi quiſ-
quam perit, ſal-
uitur Deus, ſed
nemo eorū perit,*

quia non fallitur Deus: horum si quisquam perit, vitio humano vincitur Deus, sed nemo eorum perit, quia nulla re vincitur Deus. August. de corrept. & grat. cap. 7.

Ioh. 10. 28. 29.

Vse 4.

God is deceived: but none of these can perish, because God is not deceived. And againe, If any of these perish, God is overcome by humane frailtie and corruption: but none of them perisheth, because God can bee overcome by nothing. But heere is comfort, hee that was powerfull in their conuersion, will bee powerfull also in their preservation, that nothing shall overcome him, nor pull them out of his hands, for he is greater then all.

4. The fourth vse is to informe vs, that if repentance be the onely worke of God, then is it not in a mans owne power to repent when he list; so then what a madnes and follie is it for any man to sinne wilfully, presuming that hee can repent when hee pleaseth? If it were in his power to repent when hee would, yet to be thereby the more emboldned, and presumptuous in sinning; were it not great follic? Would wee not reprocue him of folly, that because he hath a pill in his closet, or balme in his power, should therefore surfet, or else wound himselfe with a sword, because he hath that which will cure him? But if he had neither of these helps in his owne power, but they were in the hand of some Apothecary,

cary, or such a Phyſition, who, for ſome iniurie committed againſt him hateth him; were it not much more madnes and follie then to ſurſet and wound himſelfe? So in the matter of repentance, if it were in a mans owne power to repent when he would; were it not ſome follie for a man to ſinne, becauſe he hath a remedie? But ſeeing it is not in his owne power, but in the hand of God, who muſt needes hate him for his ſinne committed againſt him, with a high hand, and for his hardnes of heart, who will not repent, when hee calleth him to it, but will goe on in his presumptuous ſinning againſt him; what can it bee but a double and treble follie? And howſoeuer hee accounteth others fooles, who make all their life a continuall praſtiſe of repentance, yet indeede is there no foole to him, and one day hee ſhall know that he deceiued himſelfe with a vaine hope, ſinning with purpoſe of repentance hereafter, and not indeed repenting or ſeeking it then when God called him to it; but delay- ing ſtill off, thinking that the laſt day of his life, or the laſt houre of that day would be time enough for his repen- tance.

L

Some

Object.

Some will here say that the Scripture is plaine, that at what time soeuer a man repenteth, God will accept it.

Answer.

But know, y^e a sinner cannot repent when he would. If thou hadst the power of repentance in thine own hand, it were somewhat, but it being not in thy custodie, but in Gods to dispose of, and to giue when, and to whom it pleaseth him; in this case for thee still to liue and dwell in sinne, it is but a delusion of Satan, whereby he would bring thee to damnation, so leading thee on in a fooles paradise, vntill hee haue brought thee to hell. Was it not a folly for the five wise virgins to slumber, hauing their oyle readie at command, knowing not how soone the bridegrome would come? But were not the five foolish virgins thrice fooles, that hauing no oyle, fell asleepe and neglected it, till the bridegrome came, and then they would haue bought, and knew not where to get it? So if a man had the oyle of repentance, to forsake sinne, and to turne vnto God, in his owne power, it were somewhat lesse folly to deferre it; but whereas hee hath it not, what folly and madnes were it for him to deferre it, till Christ come,

or

or death come, when hee would bee glad to buy it with a thousand worlds if he had them? and shall not know where to haue it, or how to obtaine it.

But thou wilt say, God is mercifull, and so will giue me repentance when I seeke for it.

Obiecta.

I answered thee with asking thee how thou knowest God is mercifull? I know thy answer, the Scripture eue-ry where telles vs, that God is mercifull. And doth it not also tell thee that he is iust? Seest thou what makes with thee, and not what is against thee? Is it the mercie of God to giue repentance to them that seeke it? and is it not the iustice of God to denie it them that contemne it? Therefore as thou findest God is mercifull, so thou shalt find the same God iust, who in his iustice will denie thee repentance when thou seekest it, because thou regardest it not when he offered it. Art thou acquainted with those Scriptures which declare the mercies of God by calling thee to repentance? and doest thou not know that place of the iustice of God which saith: *Because I called & ye refused: I haue stretched out my hand, and none would regard; I will also*

Ansiv.

Prou.2.14.

26.

28.

laugh at your destruction, and mock when your feare commeth. Then shall they call upon me, but I will not answer: They shall seeke me early, but they shall not find mee. Then maist thou haue time and space to repent, yea and teares to shed for it, and yet neuer obtaine it. For although *Esau* liued many a long day after hee had sold his birthright, and sought it againe with teares, yet he neuer obtained it. There is but one acceptable time, which being neglected, is as a bird escaped out of the hand, or a shaft shot out of the bow, not to be recalled againe. Do not then neglect it. It may bee this, euen this is the acceptable time, this is the day of saluation; if thou neglect it, and as it were contemne God, when he calleth thee now in the time of thy health, it shal be iust with him to contemne thee whē thou art sicke, and when thou callest to him in thy necessitie to stop his eares against thee. Therefore doe not deceiue thy selfe to put off thy repentance, as it is the practise of many thousands to their own destruction. *Augustine* saith: By hoping and despairing many men perish: by hoping ill in their liues, and despairing worse in their deaths: promising to themselves health that all shall be wel with

Sperādo & desperando perennit homines: sperando malè in vita, desperando peius in morte. August. hom. 2. inter. 50.

with them, and that there is no feare nor neede as yet to repent, or to seeke for it, and so they are led on till they come to die, when they find nothing but despaire. Or if they die quietly in their beds, and as it were, goe singing to hell, what then haue they gained by it? To conclude and shut vp this point as I began it, the onely worker of this grace in our hearts is the God of grace, and not we our selues: *He on-ly can cure our hearts, which did frame and fashion them one by one.* Therefore to him must wee looke and suffer him to worke vpon our hearts; yea we must pray instantly vnto him, that as hee hath giuen vs space to repent, and cal- leth vs continually to it, hee would work it in our harts, and make vs able to do that which he requireth, that so we may escape that he threatneth, and enioy the good he hath promised.

The next thing to be considered of, is the instrumentall cause by which God worketh repentance in the hearts of men. And that is either outward or in- ward. The outward is the ministerie of the word.

So then the doctrine is, that God worketh repentance and conuersion in the harts of men, by the preaching of

*Cor curare solus
potest qui finxit
sigillatim corda
nostra. Chrysost.
hom. 4. de Pœ-
nitent.*

*The instrumen-
tall cause of re-
pentance.*

*The word is the
instrumentall
cause.*

*The preaching
of the word the
outward instru-
mentall cause
of repentance.*

2.Tim.2.25.

Acts 16.14.

1.Pet.1.23.

James 1.18.

1.Cor.4.15.

Jerem.23.29.

the word ordinarily. I say ordinarily, for he sometimes when it pleaseth him, worketh it by some other meanes, or without any meanes at all. That this is the ordinary means, is proued by Pauls words ynto *Timothie*, who exhorteth him to *Instruct them with meeknes that were contrarie minded, prouing if at any time God would giue them repentance.* Noting that the author and giuer of it is God, but the meanes, by which hee doth worke it, is the ministry of the word. After this maner, *The Lord opened the heart of Lydia at the preaching of Paul, that she attended vnto the things which Paul spake*, and so she was conuerted by Pauls preaching. So the Apostle *Peter* saith; *Being borne anew, not of mortall seed, but of immortall, by the word of God: &c.* Likewise Saint *James* saith, *Of his own wil begat he vs, with the word of truth.* And *S. Paul* saith to the *Corinthians*, *That in Christ Iesus he begot them through the Gospell.* And the Lord saith by his prophet *Jeremy*, *That his word was like a fire, and like a hammer that breaketh the stone.* Al which places doe prooue that the word is the ordinarie instrumentall cause of a mans repentance, and conuerſion: as also these reasons confirme it.

First

First because it is so powerfull, and
 pearcing, as the author to the Hebrues
 saith, *That it is lively & mighty in opera-
 tion, sharper then any two edged sword, &c.*
 Which power it hath not from any in-
 herent qualitie in it selfe, or from man
 that preacheth it, but because of ſu-
 pernaturall power of God, who, as the
 Apostle saith to the Galathians, *was
 mightie by Peter in the Apostleship ouer
 the Circumcision, and was mighty by him
 also toward the Gentiles.* Noting that
 when men are conuerted by the prea-
 ching of the word, and it is powerfull
 to that purpose, it hath it not of it selfe,
 but from God: but howsoever, it is in-
 deed powerfull, *and doth conuert the
 soule.*

The second reason is, because faith
 is one immediate cause, and begin-
 ning of repentance. Now faith is be-
 gotten by the word: therefore repen-
 tance also must needs come by the
 word. As touching faith, the Apostle
 to the Romans saith, *Faith is by hear-
 ring, and hearing by the word of God.*
 Therefore preaching the word being
 the cause of faith, it must needs be the
 cause of repentance.

The third reason is: Because the
 conuersion of men is the scale and on-

Reason 1.

Heb. 4. 12.

Galath. 2. 8.

Psalme. 19. 7.

Reason 2.

Rom. 10. 17.

*Causa cause,
 causa causati.*

Reason 3.

Prou. 25. 1.

1. Cor. 1. 21.

Vse 1.

ly miracle that the Gospell now hath. And it is vsuall with the Lord in working miracles to shadow them by outward meanes that he might conceale his owne worke, specially from vnbelieuers. As *Salomon* saith, The glorie of God is to conceale a thing secret. Then it is his glory to couer this miracle by this outward meanes, and by so foolish and base a thing as preaching is in the eies of the world, to worke this great wonder, and to saue men, designed by Satan to destruction.

And when I say the word is the instrumentall cause of repentance, I exclude not the law, as that which helpeth to this, though properly it worke it not: for by bringing men to the sight and knowledge of their finnes, and miseries, it prepareth them for the receiuing of that grace, and mercie, which is propounded in the Gospell, as an eating corasue which maketh way for a healing medicine. But the Gospell is the message of glad tidings, and hauiing the promises of pardon and remission of finnes, is that which especially worketh it, or that which doth thoroughly worke it in men.

Now for to make vse of this truth

vnto

vnto our selues. First, This may teach vs, that their case is fearefull, that are without the preaching of the word, because they are without the ordinarie meanes, and so without hope to come to repentance; as Iewes, Turkes and Infidels, that are depriued of the word, and they that liue in corners where the sound of it is not heard. It was a fearefull curse when Christ said vnto his Apostles, *Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not.* And now that some haue found mercy which sought it not, and others are still left in their darkenes and horrible blindnes: it is no lesse fearefull when God denieth still the ministerie of the word vnto them, and saith as it were vnto his ministers preach not there, for it is as if he had said, I will not haue these conuerted, as *Augustine* saith: *God hath denied vnto men the meanes whereby they should beleene, because hee hath no purpose that they should beleene.* And so God hath denied to men that, by which they should be conuerted, because he hath not purposed their conuersion. Then wheresoeuer men want it, either by the iudgement of God denying it to them, or by their owne

peuish-

Matth. 10. 5.

*Quoniam ut
crederent non
erat ijs datum,
etiam unde cre-
derent est nega-
tum. Aug. de bo-
no perseue-
rantie.*

pseuifhnesse, withdrawing themselues from hearing the word, or else not harkning to it, hauing eares not boarded, but giuen to drowfines and sleepinesse and so they want it, though they liue in the middest of it, such an estate is a fearefull signe as if God had no purpose they should bee conuerted.

Use 2.

Acts 18.18.

2. Secondly, this teacheth vs to acknowledge the happie condition of that people, or that nation or place, wheresoeuer God hath vouchsafed the preaching of the word, to wit, that it is a manifest prooffe hee hath a people there that hee would conuert, and hath a desire to saue them. As he said to *Paul* in the Acts, when he was at Corinth: *Feare not, but speake, for I haue much people in this place;* Arguing that he had a people there whom hee meant to saue, and therefore hee sent his word to them. So whersoever God sendeth his word, and giueth his ministers gifts, and conscience to preach the word vnto any nation or people, it is a signe hee fauoureth them, and that he would haue them conuerted and be saued; though not euery one that heareth it (for many haue this but to make them more inexcusable and

and to increase their iudgement) but only those to whom he giueth hearts and eares open vnto it; which if it be so great a fauour from God, then are wee to acknowledge the mercie of God, that hath sent his Gospell amongst vs, and giuen gifts vnto men to preach the same vnto vs. For wherefore hath God giuen his Ministers knowledge to preach the word? is it only for themselues? No verily, for as they are men they could bee faued with as little knowledge as others. But God hath giuen them gifts for the gathering together of his Church, and for the conuersion of others. And here we are to be stirred vp to walke worthie of this benefit, lest it be remoued, & taken from vs, and giuen to a nation that will bring forth better fruit. For though we may be alreadie conuerted by the benefit of the ministry hitherto inioyed, yet what shal become of our posterity, euē of so many thousand infants or sucklings, if they may not haue ſ means by which they may be conuerted? If thē we haue any loue vnto thē, that as they are our children by nature, so they may be the children of God by grace, let vs labour to walke worthie of this mercie, that

that we may leaue it to our posteritie, as our fathers left it to vs (which doubtlesse will be the best patrimonie) that as we begat them to the world, so the word may beget them to God, and wee may with them be glorified together.

Vse 3.

James 1.19.

3. Thirdly, seeing that God begetteth vs vnto him by the word, then ought euery one, who hath any care to attaine to this, to take out, and learne that good sentence of *S. James*: *My deere brethren* (saith he) *let euery man be swift to heare, slow to speake, and slow to wrath.* Consisting of three speciall, and spirituall aphorismes: 1. *Be swift to heare*, that is to say, Take all occasions, and opportunities that may be to imbrace the trueth. 2. *Be slow to speake*, take heede of a spirit of contradiction and reasoning against the trueth deliuered. 3. *And slow to wrath*: be not apt to be offended, when thy sins are reprocued. For the first, euery man ought to learne it. The wise man in his booke of Eccles. saith: *In the morning sow thy seed, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this or that, &c.* So ought a man to take all occasions to heare the word, for he knoweth not

Eccles. 11.6.

not at what time God will bestow this mercie and grace of repentance vpon him. It may bee, euen then when hee sought worldlie blessings, and followed after profits and pleasures, if he had been as carefull and eager to heare, hee might haue obtained this, and God would haue wrought it in his heart. Happily his thoughts are, if he take not that opportunity for worldly things, he may not a long time haue the like againe; and neuer thinkes that it may bee his case in this thing. But let him remember that *Iacob* had the blessing when *Esau* was a hunting: and so that many attend to this and obtaine saluation by it, when hee is a hunting after pleasures, and profits and such like. I know God is able indecde to touch him and call him whersoever he straieth, and without these meanes; and I know that that is the thought of many mens harts, which maketh them so to neglect the meanes as they doe, and all because some were so called. But these men must know, that as God ceased to feed Israel from heauen extraordinarily, when he had set them in the land of Canaan, and gaue them meanes to liue ordinarily; which if they neglected they could haue looked

ked for nothing else but to famish and perish : So hath he in this ; neither may any man look for such extraordinarie things, who neglecteth the ordinary. For such wicked tempting of God, will prouoke him rather to leaue him to himselfe, to bee hardned and made more obstinate, than to worke extraordinarily for him. Therefore must hee bee swift to heare, that vsing the meanes (specially with conscience, and diligence) he may obtaine the blessing. Yet must he not bee so swift in this, as slow to speake; I meane not, slow to speake of the word in conference with others, but not to speake against it, nor to quarell with it, questioning and reasoning against it : as it is the manner of some, who will be swift to heare; I say they will heare much and often, but withall they will reiect euery thing that is not directly to their minds (as if a minister must bee a taylor, to shape euery garment after their crooked loynes, and liues) or else they will question with this man and that concerning such a point, but neuer wil once question with their Minister, or him of whom they heard that, which argueth they haue only a spirit of contradiction, and no desire to

to be instructed, seeking to intrap, or disgrace the Minister, and not to be caught and turned themselues; whereas if they were slow to speake, better fruite, and more benefit might they reape. But specially if they bee slow to wrath, and be not offended when they haue their sinnes touched. Not as some who are like *Stephens* hearers, who heariug some thing that pleased them not, *Their harts brast for anger, and they gnashed at him with their teeth.* For touching such men, experience teacheth vs that which *Iames* affirmeth: *That the wrath of man doth not accomplish the righteousness of God.* For few or neuer any of these, while they are themselues, and come not to denie themselues, come to any degree of repentance, and so not to regeneration. That which *Chrysostome* then hath of the reproouer, will haue the same vse in the hearer: *Hee that will take vpon him to reprove others, must haue speciall care to free his mind from hastines and arrogancie.* For as *Surgions* when they are about to lay open, or cut off rotten and inflamed bones, do not fill themselues with anger, when they goe about the cure, but then speciallis indenour to haue their minds quieted, lest happily the disquietnes hinder

Acts 7.54.

Iames 1.20.

Quisquis alios vult reprehendere, animam suam ab omni temeritate & arrogantia, quā maxime liberā faciat. Nam ut medici ossa putrida & accensa secturi, non ira

*se replent, quando curatum e-
unt, sed tunc
maxime tran-
quillitatem a-
nimæ seruare
student, ne fortè
obfit arti turba-
tio. Chrysost. ad-
uersus Gentes.
Iames 1.21.*

*The inward
instrumentall
cause of repen-
tance is faith.*

*The instrumen-
tall cause from
within is prayer.*

hinder their art. So he would haue re-
proouers free from wrath and anger,
lest it should hinder them from doing
that good they might else doe. And so,
say I, for hearers and the reprooued,
when they come to heare *ÿ* word, they
should put on the spirit of *meeknes*, and
hearken diligently to the word of
God, and not bee offended at the Mi-
nister, or at the word, when it speaketh
not as they would haue it: but marke
this exhortation of the Apostle; and
remember, that to the end they may
receiue the word to bee conuerted by
it; *They must bee swift to heare, slow to
speake, and slow to wrath.*

The second instrumentall cause of
repentance is faith, within vs, wchich
is, as one saith, the mother of repen-
tance, which brings ir forth, as the
word is the begetter, and so may haue
the name of father. But of that hath
been spoken in the description of re-
pentance.

The third instrumentall cause or
speciall meanes by which repentance
is obtained or renewed, is prayer;
faith within vs, this from within vs,
is the meanes of it: I say, by faithfull
prayer, and earnest inuocation of the
name of God, men obtaine this gift
of

of God, to repent. Hence it is that *David* when hee had fallen into sinne, knowing that hee had not repentance in his owne power, prayeth so earnestly to God and saith: *Create in me a cleane heart, O God, and renew a right spirit within me.* And *Ephraim* useth the same meanes for his conuersion, touching whom the Prohpet *Jeremie* bringeth in the Lord thus saying: *I haue heard Ephraim lamenting thus; Thou hast corrected me, and I was chastised as an untamed calfe: conuert thou me, and I shall be conuerted, &c.* And *Jeremie* prayeth in his Lamentation for himselfe and his people thus: *Turnethou vs vnto thee O Lord, and we shall bee turned, renew our daies as of old.* By all which places it is apparent that prayer is a meanes, by which repentance is obtained from God, and that men of old haue sought it from him; And reason they had to doe so.

First, because it is Gods gift: now his gifts hee giueth to men who desire them, and so seeke for them by feruent prayer; for desire will make them aske, and that with earnestnes. For most commonly where the heart affecteth, there (as one saith) the hand toucheth, and the tongue talketh, yea and that

M

with

Psalms. 51. 10.

Jerem. 31. 18.

Lament. 5. 21.

Reason 1.

Reason 2.

Titus 3.5.

Luke 11.13.

Psalm, 51. 12.

Obiect.

with earnestnes and intention. Seeing then God giues repentance, but not vndesired, desire and prayer must needs be a special means to come by it.

Secondly, because God workes this in men by his spirit, it affecting, moving, and changing mens hearts, and therefore it is called the spirit of regeneration, and sanctification, by S. Paul to Titus: *He saved vs by the washing of the new birth, and the renewing of the holie Ghost.* Now this is to be obtained by prayer, as our Sauour Christ in the Gospell of S. Luke saith: *If ye that are euill, can giue good gifts vnto your children, how much more shall your heauenly father giue the holy Ghost to them that desire him?* Hence is that prayer of Dauid: *Restore to me the ioy of thy saluation, and stablish me with thy free spirit.* The spirit then is Gods finger to work repentance, the meanes to obtaine the spirit is prayer: therefore is inuocation of God a special meanes to obtaine repentance.

Here may some obiect: If prayer be a meanes by which men come to repentance; how should an impenitent sinner pray? or pray that he may be accepted? and so at all, or any time be conuerted?

I answer, that an impenitent man is either such as neuer repented, or such as hauing repented, is relapsed, and fallen into some sin. This latter, though he haue diminished his graces, hath not vtterly lost them by his fall, and so hauing them (though in smaller measure) hee may pray for the renewing thereof. The other sort of impenitents is double, either the Heathen and Infidels, who indeed cannot pray in faith, knowing not the Gospel, of whom is that spoken by S. Paul to the Romans: *How shall they call on him, in whom they haue not beleened? and how shall they beleene in him, of whom they haue not heard, &c.* Or they are young, and new borne Christians, who may be indued with some knowledge, and may pray, though not as they ought, nor as the faithfull of better vnderstanding doe: I say they may haue some generall faith, though not a speciall, expresse & distinct faith, by which they may be able to pray, as *Cornelius* did, who prayed and so had faith, as *Augustine* saith: *His almes were receiued, and his prayers heard, before he beleened in Christ: yet did he not giue and pray without some faith. For* (saith he) *else how did he call vpon him,*

Answe.

Rom. 10. 14.

Cuius acceptæ sunt eleemosynæ & exaudite orationes antequam credidisset in Christum: nec tamen

*sine aliqua fide
donabat & o-
rabat. Nam quo-
modo inuoca-
bat, in quem nō
crediderat?*

*August. de præ-
destin. Sancti. lib.
1. cap. 7.*

Vse 1.

James 4.2.

on whom he had not beleueed? Meaning that hee had a faith, though not a distinct faith, as afterward he had by the preaching of *Peter*. Now prayer from these or the first kind of men, who neede repentance, may obtaine and preuaile with God for this gift. And now I passe to the vses of this point.

The first whereof is: That if prayer bee a meanes to beget repentance; then may we see hereby whence it is in part that many men neuer repent, nor turne to God, but goe on still in their wicked and wandring courses; namelie, because they neuer once pray for it. As therefore *S. James* saith, *Yee get nothing, because yee aske not*; so may be said of these men, they obtaine not, because they aske not, nor seeke it. Many other things they may be heard asking of God, and sometimes a little coldlie the remission of their sins, and more earnestlie the remoouing of a punishment, or iudgement; but they neuer desire, or pray heartilie for repentance. Which ariseth either from the blindnes of their minds, or the corruption of their affections, sometime from the one, and sometime from the other. Some men happilie thinke so well

well of themselves, that they need it not, and where there is no need, or no neede felt and discerned, there will bee no seeking nor desiring. No man desireth that, which he already enjoyeth. Now to haue, and not to want, differ not much; and what is prayer, but a desire and seeking to haue that we want? which want they not discerning they pray not, and praying not it prooves they discern not their need. *Whosoever, saith Bernard, doth not earnestly desire repentance, hee seemeth to say by his practise, that hee hath no need of it.* Some againe though they discern they need it, yet they thinke they can repent when they list, and that it is a thing in their owne power. Now he that hath need of any thing, and can supplie his owne want, or is so perswaded hee can doe it, when it shal be fitting for him, he will neuer aske it, or seeke it elsewhere. And this is that conceit which possesseth most men, and so maketh them neuer seeke, nor pray for repentance. Some againe are so corrupted in their affections, and in such loue with their sinne, that they aske not this, because they are loth to part with that; or if they pray, it is coldly, and careleslie,

Nemo appetit quod habet.

Quisquis non ardentem desideret penitentiam, videtur operibus dicere, non indigere se penitentia. Bernard. in Vigil. nativ. Dom. serm. 2.

to teach God to denie. As a little before we heard *Augustine* confesse of himselfe, that whilest he was in his sinnes, being loth to part with them, hee prayed God to giue him chastitie, but desired it not in his heart, but was affraid lest God would heare him too soone, because hee would liue in sinne still, to fulfil the lusts of his flesh. So these men haue many sins of pleasure, profit or delight, and they pray to God to giue them repentance, but they desire it not in their harts, because they are loth to part with their sinnes. Or admit they goe about to make a change, yet as *Augustine* saith of himselfe; They are loth to goe such a strait, narrow, and painefull way, by crucifying the flesh and mortifying the members. And so they pray not, or they get not, because they aske not, or aske amisse.

*Non placet ire
per istas angu-
stias. August.
Confess. lib. 8.
cap. 1.*

Obiect.

But some man may object here, what neede men aske, and pray for repentance, seeing God giueth it to many not asking, as hee gaue it to *Paul* and others?

Answer.

I answer, that this is no dispensation to free any man from this dutie. It being a sinne for a man, not to pray for the things which he is bound to

to

to haue: though God then doe giue him them vndesired, yet is hee to bee humbled in soule, when he hath them, for not praying for them: And so no doubt they were that truly repented. Besides, Gods extraordinarie dealing is no rule for ordinarie things, nor any warrant for a man to neglect ordinary meanes. As it is no warrant for a man to neglect prouision for his life, because the Lord extraordinarily fed the Prophet by rauens. Yea rather men should thus inferre, that if to them hee gaue it, not seeking it, and if hee was found of thē that sought him not, how much more will he be found of those, who seeke him, and giue to those who aske it of him?

The second vse is, to perswade men, to vse this meanes by which they may thus obtaine repentance, or renew it; not onely to frequent the hearing of the word, which is one meanes, by which this may be wrought in them, but feruently also to call vpon God, who is powerfull by his word, that it may be effectuell hereto, and that hee would turne their hearts, and doe that which is his proper & glorious worke, namely, to drop into them his grace, which may mollifie their stony hearts,

Luke 18.5.

*August. Confess.
lib. 1. cap. 5.
Angusta est do-
mus anima
mea, quo ve-
nias ad eam,
dilatetur abs-
te: ruinosae est,
refice eam, &c.*

and to quicken their soules being cleane dead in sinne. And this ought they to doe not seldome, or coldly, or negligently, but often with vehemencie of affection, and with all importunitie, giuing no rest, night nor day to themselves, or to God, till they haue obtained their desire. For this importunitie how it will preuaile, Christ sheweth in Saint *Lukes* Gospell by the parable of the vnrighteous Iudge, which *though hee feared not God nor reuerenced man, yet because the widow troubled him, by her importunitie, hee would doe her right.* And to whet them on, they ought to labour to see their want of it by reason of their owne sinfull and wretched estate, together with their inabilitytie to performe it of themselves, who cannot make one haire white, or blacke, nor remooue any wrinkle from their faces, much lesse change their soules. They may be able to pray to God as *Augustine* did: *The house of my soule is very little, how canst thou come vnto her? doe thou therefore enlarge it: It is very ruinous, doe thou repaire it: It hath many things which may offend thy holie eies; I confesse and know it: but who shall cleanse it? or to whom rather should I pray*

pray then unto thee? Specially seeing the holy man *Iob* saith, *Who can make it cleane, that commeth of an uncleane thing?* As if he said, no man. And yet *David* saith to God, *Wash me thorowlie from mine iniquitie, and clense me from my sinne.* And againe: *Purge me with hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.* And hee that shall thus pray shall obtaine, hee that shall thus wrestle with God, shall vndoubtedly ouercome. For if men who are sillie wormes, stand so much vpon their honour, that they thinke it a disgrace, that any man should say, that hee had in vaine asked helpe at their hands: as we reade of the Senators of Rome in old time: Shall not God, who is as able as the richest, and as willing to giue as the frankest, yea, and hath as great care of his glorie, as any man hath of his worldly worship and renowne, thinke it a disgrace that any man should goe from him, with this discomfort, & say, I haue in vaine afflicted my soule, humbled my selfe at his footstoole, repaired to the place of his presence, and called vpon him faithfully, & can get nothing? And the rather shuld we thus frequently pray, because God hath so often granted
grace

Iob 14.4.

Psalm. 51.27.

grace to men, euen whilest they asked it; and doth touch their hearts and soules by his spirit, in the very instant, while they are thus exercised in earnest prayer. For as the Smith striketh the iron while it is hot, or fit to receiue any forme or impressiō: so God, although hee could imprint his grace in the coldest and hardest heart, or most flintie disposition, yet hee rather doth it when the affections are stirred vp by hearing of the word, publicke praier, or by some priuate Christian exercise of reading, singing, praying and such like: and then chiefly sendeth hee his spirit and worketh, and thereby conuiaieth grace vnto men. Therefore there should bee more care had in comming to the publicke assemblies of the Church, and praiers thereof, and in stirring vp our affections to pray vnto God, seeing at that time especially he giueth grace vnto men, and if we be not wanting to our selues, he will not be wanting vnto vs. He then that reiecteth these, & goeth on carelessly and negligently, if God doe not giue him repentance, but leaue him in the blindnes and hardnes of his owne hart, he hath none to accuse but himselfe. And thus much for the efficient causes

causes of repentance, whether principall or instrumentall, without vs or within vs, or from vs.

Now we must proceed to the finall cause, and end of repentance, which is principally the glory of God, and then the good of the repentant, either temporall, or spirituall; either present or to come, as the remoucall, and preuenting of punishment, or procuring of some good, as earthly blessings, and eternall happines. I say, all men ought to confesse their finnes, and humble themselves, condēning all their waies in the sight of God, and studie and labour for the mortification of the flesh, and true regeneration, that they may glorifie God, by that change and new life, and procure good to themselves spiritual and corporall, temporall & eternall. Which is manifest by y^e in the book of *Ioshua*: whē as *Achan* had sinned, *Ioshua* biddeth him giue glorie to God, & confesse his sin. And the Apostle *Paul* saith in the Epistle to y^e Romans: *They haue all sinned, and are deprived of the glorie of God*: as if he had said, they are deprived of that, by which God is glorified. And if we consider of repentance as it is beneficial vnto mā, *S. Iohn* saith, that repentance auoideth *indgements*

*The finall cause
of repentance
Gods glorie and
a mans owne
good.*

Ioshua 7.19.

Rom. 3.23.

Matth. 2.7.

Luke 13.3.5.

Ezech. 18.13.

Reason 1.

1. Cor. 10. 31.

Reason 2.

ments to come. So they that heard *Peter* preach, were such as by repētaunce did auoid the iudgement to come. And our Sauour Christ saith, *Except ye repent ye shall all likewise perish* : where he noteth, that where no repentance is, there is no escaping of iudgement. And the Prophet *Ezekiel* saith : *Make you a new heart. Why Will ye die, O ye house of Israel?* which is not ment of the temporal death, but of death eternall. So then by all these places it is manifest that the end of repentance, is the glorie of God, and the good of men. And not without good reason.

First, because the glorie of God ought to be the end of all mens actions : as it is to himselfe, the end of all his workes, and he made them for his glorie ; so it should be to men, the end of their workes. And therefore *S. Paul* to the *Corinthians* willeth them saying : *Whether yee eate or drinke or whatsoever yee doe, doe all to the glorie of God.* Now this being so principall an action of man, ought also to haue this end.

2. Secondly, because by repentance sin is remooued, which procurēth euill to men, and hindreth good from them : and such men are in the
state

state of sanctification and holines, which hath the promises both of this life and that that is to come, and which is the way to the kingdome of of glorie, and so to saluation, though not the cause; and so mans good is procured by it.

The vses which wee may haue from this end of repentance are these: First, this may teach vs to see that many mens repentance is faultie, not in other things onely, but in this also: who when they either haue it indeed in some measure, or els but a shew or semblance of true repentance, yet they neuer thinke once of this end; the glory of God is the furthest thing in their thought. Hence is it, that in a iudgement from God, when they are feared, or afflicted, they grieve not that they haue dishonoured him, but onely that they haue displeased him, and procured such hard things to themselves, and so repent onely to auoid or remooue them, and neuer to bring any glorie to him. Which maketh many men who hope of repentance, to take libertie to sinne, when once they are freed. As *Ahab* did, who when he was punished, thought he had displeased God, and so sought to please

Vse 1.

please him againe by his outward humiliation, that hee might escape the punishment, but neuer thought of the dishonour hee had done to God, but returned to his old sinnes againe. Men commonly doe but humble themselves as mariners doe, who in a storme and in the danger of shipwracke make long prayers and large promises vnto God; but if they haue once escaped to the land, and recouered their spirits, they returne to their old distempers and disorders again: so many men who are crept out of a iudgement, returne againe to their old dishonoring of God; which proueth plainly: that in their repentance they onely respected themselves, and not the glorie of God at all, or at least not principally, as they should.

Use 2.

2. Secondly, this doth admonish euery one, not onely to repent, but to doe it with that affection he ought, and to propound the iust end of it to himself: to wit, principally the glory of God; that as at first he dishonored God by his sinning, & opened the mouthes of men to blaspheme the name of God, as *David* made the Heathen to blaspheme by his adulterie: and as the Lord to deliuer his name from reproch
flew

slew *Dauids* childe, and smit it with death; so should hee aime at the glorifying of God, and freeing him from any imputation, by crucifying his sinnes, and mortifying his corruptions, and with *David* offer vnto God a contrite and a broken heart, as a sacrifice acceptable, and labour to shew forth his workes of renouation, that men may see them and glorifie God. And then in the second place, to aime at his owne good, specially spirituall and eternall saluation, and then temporall preservation. Neither of which can hee doe in truth, if either as some, so hee returne againe to his corruptions, and think, because of repentance, he hath libertie to sinne, *when as repentance is a remedie for sin, and not a prouocation to sin. For the medicine is necessarie for the wound, and not the wound for the medicine; because men seeke the medicine for the wound, and not the wound for the medicine.* Wherefore he that shall wound himselfe with sinne, because he hath a remedie, tempteth God, and doth rightly aime, neither at the glorie of God, nor the good of himselfe. But he that indeede hath these ends before his eies and in his heart, will leaue his old sinnes and corruptions, and denie them

*Cum poenitentia
remedium pec-
cati sit, non pec-
candi incenti-
uum. Vulneri e-
nim medica-
mentum neces-
sarium est, non
vulnus medica-
mento; quia prop-
ter vulnus me-
dicamentum
queritur, non
propter medica-
mentum vulnus
desideratur.
Ambros. de Pœ-
nit. lib. 2. cap. 9.*

*Ambros. de Pa
nit. lib. 2. c. 10.*

*Ego sum. Sed
ego non sum
ego.*

Math. 16. 24.

them all, and strue to his power neuer to fall into them againe. *Ambrose* tels vs a fable, and giues vs the morall with it. There goes a tale, saith he, of a yong man who had been entangled with the loue of an harlot; at length wearied with her societie, he departed from her, and went into a strange countrey. Then his loue being worne out, he returned, and eftsoones he met with his old friend, but did not salute her: she wondring at it, supposed he knew her not. The next time therefore she met him, she said to him: *I am she I was.* To whom he answered: *But I am not he I was.* The morall is this, that the Lord said well (saith the Father) that *if any will be my disciple, let him denie himselfe, and take up his crosse and follow me.* Therefore if we will be the disciples of Christ, we must denie all our old companions, our old sinnes and corruptions, forsaking them all, and walk with Christ: so shall we not only propound to our selues these ends, but also in some measure procure them, causing other men by our true conuersion and holy conuersation to glorifie God; and also preparing, and obtaining in the end by the mercie and promise of God, good things both spirituall and temporall

temporall for our selues.

Hauiing thus spoken of the description, parts, and causes of repentance, and seeing much more may be added, as *Ambrose* saith, lest wee should leaue as it were the dishes of our words and discourse but halfe eaten; I must yet prosecute it further, and in the next place speake of the parties in whom this true repentance is wrought. For as the Apostle saith, that all haue not faith, so repentance is not common to all, that is to say, true, sincere, and sauing repentance; for there is a repentance of Ethnicks and Infidels, who for feare of punishment, and sometime for loue of vertue, may leaue their sinnes. And there is a serious repentance of the wicked, but it is but temporarie, as that of *Ahab*, which is but worldly sorrow that brings forth death. And there is a repentance of hypocrites, which is fained and Pharisaicall, onely in the outward act. But of none of these doe I speake, but of true repentance, such as is described before; touching which this is the point to be obserued:

That true, sincere, and sauing repentance is onlie of the elect; and that none can repent, and truely turne to

N

God

*Ne velut semel
verborum
nostrorum epu-
las reliquisse
videamur.*

*Ambros. de Pœ-
nit. lib. 2. cap. 1.*

*The persons to
whom repen-
tance belongeth.*

*Only the elect
can truly re-
pent.*

Isai. 59. 20.

Acts 5. 31.

Rom. 2. 5.

Heb. 6. 4.

Reason 1.

God from their sin but they who are elected of him. And this is a book case, prooued thus. First in *Isaiah*, where the Lord promiseth the *Redeemer vnto them that turne from iniquite in Iacob*: So that onely they for whom Christ died, can repent. So the Apostle *Peter* saith: *God hath made him a Prince and a Sauiour to giue repentance to Israel.* That is, to the true people of God. Hence it is that the Apostle *Paul* to the Romanes speaketh of some *that cannot repent through the hardnes of their hearts.* Likewise the Author to the Hebrewes excludeth manie from repentance, and saith, *That it is not possible that they should be renewed by repentance.* This further hath a *probatum est*, as we say, for it is neuer found in the Scriptures, that any truly repented, but such as were Gods by election and grace, and such were *Dauid, Peter, Manasses, Mary* and such like, who truly repented because they were his, whereas others neuer could, because they were not elected of him. Therefore this is a thing onely proper to the children and elect of God: which truth standeth with reasons also out of the word of truth.

The first is, because repentance and remission

remission of finnes goe together, and to whom one belongeth, to them both appertaine: therefore are they ioyned together by the Apostle *Peter*: *Hee shall giue repentance to Israel, and remission of finnes.* But remission of finnes is proper to the elect of God, and is onely a benefit bestowed vpon his owne: As in the Apostles creed wee beleue it to bee a priuledge onely belonging to the Church and her members: Therefore repentance is likewise onely theirs.

Acts 5.31.

The second is, because true repentance, the spirit of regeneration, and true faith euer goe together, and are inseparable; for from these it ariseth, and commeth, as hath been shewed: now onely the elect can haue these, and those who are Gods. As saith the Apostle to the Romans: *They that haue the spirit of Christ they are his.* And none can haue faith but those that haue Gods spirit. And *S. Iohn* saith, *To as many as receiued him, and beleened in his name, hee gaue power to be the sonnes of God.* Then if faith and the spirit of sanctification, be proper onely to the elect, none but they are likewise capable of this benefit of repentance.

Reason 2.

Rom. 8.9.

Iohn 1.12.

Reason 3.

Question.

Answ.

Posse habere fidem, sicut posse habere charitatem natura est hominum : habere autem fidem, ut habere charitatem gratia est fidelium. August. de predest. Sanct. lib. 1. cap. 5.

The third is, because repentance in this life, and saluation in that which is to come, are necessarie consequents one of another: whosoever repenteth, shall be saued: and whosoever is saued did repent: but saluation is onely of the elect, therefore repentance is proper to them also.

Why then is repentance preached to all?

Because the Lord onely knoweth who are his, and who belongeth to his election, and not man; and therefore though there bee many wolues within the Church, as sheep without; yet must (as *Augustine* saith) the Minister preach to al, because often wolues are made sheep, and for ought that he knoweth one may be called as well as another. For as *Augustine* speaketh of faith, so may I of repentance: *The nature of man may haue and is capable of faith, as it is of charitie: (I ad, of repentance) but it is a proper grace of the faithful to haue faith & charity. (I adde here also, repentance.)* And sometime men most vnlikely are wont to haue faith and brought to repent; and others whom men would thinke God had chosē, are reiectēd. As *David* in the eies of *Samuel* was farthest off from

from the kingdome of all the sons of *Ishai*, yet he only was anointed : so oftentimes hee that is most likely in the eyes of man, by reason of a ciuill course of life, is farthest from repentance. Who would haue thought that *Saul* a persecuting Pharisee should haue bin conuerted, and many other ciuill and slye Pharisees and Scribes been left in their sins? yet so it was. By which it appeareth, that many more vnlikely are called and conuerted, when others more likely are left in their corruption. And thus the question being resolved, I come to the vses of this point.

And first this is but cold newes for many men liuing in the Church, and lying in their sins, in their hardnes of hart and impenitencie; yea when they are such, as by the means, which draw others to a consideration and search of their waies, and to a reformation of their liues, they are more hardned, and further from returning : as namely by the iudgements of God, and the preaching of the word. This may be cold at their hearts, they can haue no assurance that they are Gods : I doe not say, that they are not his at all, for not simple impenitencie, but finall obstinacie, is a prooffe of that ; but

Vse 1.

they can haue no assurance that they are his, while they are in that condition : yea rather they haue iust cause to suspect they are not his. Such men especially, as when they are perswaded to this dutie, answer, some in words and some by their cariage, what needs this ? or to what end is it ? our finnes are now past, neither can wee effect, that we should not haue fallen ; that that is done, cannot be vndone ; why then should we mourne or afflict our selues ? These persons consider not, that though the action bee ceased, yet the guilt remaineth, which is an obligation binding them to eternall destruction, and leauing in them the corruption and deformity of the soule and all the faculties of it. But if they would reason rightlie, they should conclude the contrary to that they imagine. One comforting a certaine Philosopher, mourning for the death of his son, vsed this argument to perswade him ; that by al his lamentation he could not remedie that which was done, and reuiue his sonne : to whom hee answered, Yea this especially I grieue for, that it cannot be otherwise. So should they mourne that they haue offended, and that it cannot be otherwise

wise compassed, but that they haue offended and transgressed the law of God. Others there are who seeing their sin prosper with them, and God vsing it well, and accomplishing by it, what hee would haue come to passe, aske why they should vexe and trouble themselves. As those men did, of whō *S. Paul* to the Romans speaketh, who said: *If the verity of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?* Which also was the voice of *Lea*, who said: *God hath giuen me my reward, because I gaue my maid to my husband.* See, because God did not curse her, shee blessed her selfe in her sin. Many men when they see sin prosper, blesse themselves in it, and neuer bethinke themselves of sorrowing or repenting. As if men might abide in sinne because grace doth abound, or good may come of it; but whosoever conclude so, the Apostles sentence is, *their damnation is iust.*

The second vse serueth for matter of comfort to as many as are partakers of this grace and gift of true repentance, because by it they may be assured they are of the elect of God, and of the number of his. A thing that ma-

Rom. 3.7.

Gen. 30.18.

Rom. 3.8.

Vse 2.

ny men would know, and for that purpose fall to search into Gods secrets, and so often to lose themselves (as the proud Eagles lose their eies, looking vpon the bodie of the Sunne, not content with the beames of it :) whereas with more safety and lesse labour they may find it neerer hand. What follie is it for a Merchant to traffike far for a commodity, & with danger of obtaining it, when he hath done all; when he may haue it at home? Euen so is it great follie for a man to climbe vp into heauen, and to search curiously into the counsell of God, for his election, when as he may haue the prooffe of it within himselfe: namely, if he haue a new heart and a new life, if hee haue truly repented, and be renewed. This is the brand and marke of all Gods sheepe, he that hath it may be assured he is his. As the Apostle to *Timothie* saith: *The foundation of God standeth sure, and hath this seale, the Lord knoweth who are his, & let every one that calleth on the name of Christ, depart from iniquity.* That is to say, if a man do repent, and forsake sin, he shall know in himselfe whether hee bee the child of God or no. Againe to the *Colossians* hee saith: *They that are Christs haue crucified*

2. Tim. 2. 19.

Colos. 5. 24.

crucified the flesh, with the lusts thereof: whence also this will follow, they that haue not crucified the flesh, with the lusts thereof, they are none of Christs. Wouldest thou know now whether thou art Christs or not? then examine thy self, whether thy lusts and affections are crucified or not. If they be not, but sinne haue as much sway and force in thee as euer it had, and is not subdued, nor the bodie of sinne destroyed in thee, thou art none of Christs. But if the flesh and corruptions thereof bee subdued, mortified and crucified, then art thou Christs. And, as the standers by said of *Peter*, *Thou art one of his, for euen thy speech bewraith thee*: so may all beholders say of thee, Thou art one of his: yea thou maist vnfallablie say to thine owne heart; I am his, for my repentance, my mortification and sanctification doth seale vp the same vnto me.

Matth. 26. 73.

We haue seene thus in generall the parties to whom repentance is appropriated, that is, the elect: now more specially we must consider them. The elect are of two sorts, either such as are vncalled, and as yet naturall men: or else such as are called and regenerate;

*The naturall
man must re-
pent.*

Matth. 3. 2.

Acts 2. 38.

Luke 13. 3. 5.

2. Tim. 2. 25.

Reason I.

John 3. 5.

rate; both these haue neede of repentance and must repent. And in the first place wee must speake of the first.

The naturall man and hee that is yet not called must repent, and repentance is verie needfull for him; which wee prooue thus: They were naturall men to whom *Iohn* preached: *Repent, for the kingdome of God is at hand.* So were those vnto whom *Peter* preached, saying; *Amend your liues, &c.* Likewise those to whom *Christ* preached, saying, *Except yee amend your liues, yee shall all likewise perish.* Of whom also *Saint Paul* speaketh, willing *Timothie* to instruct them that are contrarie minded, proouing if at any time God will giue them repentance. Naturall men then who neuer repented, and yet doe belong to the election of God, ought to repent. And for good reasons.

The first is, because all the elect shall enter heauen, and shall possesse the ioyes there, which cannot bee, vnlesse they bee regenerate, and renewed by repentance. As our Sauiour *Christ* said to *Nicodemus*: *Except a man be borne againe, hee cannot enter into the kingdome of heauen.* What must

must hee enter into the wombe againe? No: *But except a man be borne of water, and of the spirit.* Then he must be a regenerate man, and therefore a repentant man, that he may enter into heaven.

The second is: Because euery naturall man, as he is such an one is but the old man, hath the image of Satan, and is as like him, as an egge is to an egge. But he must be a new creature in Christ, and haue the image of God, which is not to be had, but by repentance. For to put off the old man and put on the new, he must passe by these straits of mortifying and crucifying, as, saith *Augustine*, the serpent is said to put off her old skinne, and receiue new strength, being streined or pressed by the straitnes of a hole, by which she passeth.

But some may obiekt the saying of our Sauour: *That there shall bee more ioy in heauen for one sinner that conuerteth, then ninetie and nine iust persons, that need no amendment of life.* Then it seemeth all must not repent, nor haue neede of it.

I answer, that there are none so iust, that need not to repent. For if we respect men before their calling; then
Saint

Reason 2.

*August. de Doctrin. Christ.
lib. 2. cap. 16.*

*Obiect.
Luke 15. 7.*

Answ.

Rom. 3. 10. 23.

*Aug. in quest.
Euang. lib. 2.
cap. 23.*

Use.

S. Paul saith, *All haue sinned, and there is none righteous, no not one* But if we respect men called, it is not against this point: and if wee should vnderstand the place of them, the resolution is easie, that it is spoken comparatiuelie, in respect of sinners that neuer repented: That they neede not so much repentance as the other. As a house once repaired well, will not need so much repairing, as that which neuer was repaired. But if the place bee vnderstood of Angels, as *Ambrose* doth interpret it, it is nothing to men. If it be vnderstood of the Pharisees and hypocrites, which thought that they had no neede of repentance, and by that had the more neede, as *Augustine* doth expound it; it maketh nothing against this, but that all naturall men haue neede of repentance. Which may for vse of it teach this thing further:

That they are in error; who thinke of themselues, or speak of some other, that they haue no need of repentance, they liue so ciuillie, vprightlie, and so vnblameablelie, and deale so trulie. But these must know, that all this ciuill carriage, without faith and repentance, is nothing else before
God

God then a beautifull abomination :
For a corrupt tree cānot bring forth good fruit : and if euer God open their eyes, and giue them new harts to see and discern better, (as men come out of a dungeon) they will wonder and maruell at their palpable and grosse darknes they were in before. In the meane time, that which Christ saith in *Matth.*, may be spoken to them : *Except your righteousness doe exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen :* and yet were these Pharisees as ciuill as they can be for their liues. Two things deceiued the Pharisees, and so doe deceiue them, that they thinke they haue no neede of repentance : First, because they haue some good motions and dispositions, many good things that they haue gottē by custom, and doe many good workes, and are at much cost for the worship of God, the helpe of the poore, and the furtherance of religion and learning : which doth so ouershadow and couer their corruptions, wherein they are, that they thinke they cannot be mended. Secondly, they compare themselues with some notorious sinners, and finding themselues in a better condition, they

Matth. 7. 18.

Matth. 5. 20.

Luke 18. 1.

they are as canonized Saints in their own opinion, who doubtlesse neede no reformation. That this is the minde of our meere ciuill honest men, shall appeare if we set them by the Pharisee in the Gospell, who had this speech; *I am not as other men are, extortioners, vniust, adulterers, or as this Publican.* Is not this the voice of many a man? I thanke God I am not like such a man (comparing himselfe with some notorious sinner) but I loue the Church, heare sermons, receiue the Sacraments, pay the Minister his due, and giue almes to the poore, deale vprightly, oppresse and defraud no man, &c. which formall Christianitie and ciuill honestie doth so blind them and overshadow their sins, that they thinke themselves not to stand in neede of repentance, and so they lie still in their corruptions and sins. But euery one must labour against these corruptions, and know that this repentance is absolutely necessarie for them, and that meate and drinke is not more necessarie to keepe their bodies from famishing, then this to preferue their soules from perishing.

We haue seene hitherto that the naturall man hath need of repentance:

now

now must wee see what is to bee iudged of the regenerate, concerning whom this I affirme and deliuer :

The regenerate man must repent, as well as the naturall, hee also hath need of it, as well, though not as much. Repentance is required in him. This is manifest by that in the Reuelation. The Church of Ephesus had many good things in her, yet shee decayed in graces, God exhorts her therefore, *to remember from whence she was fallen, and repent.* Euen so in the same chapter was it with the Church of Pergamus, and yet because shee had those among her that maintained the doctrine of *Balaam*, as also of the *Nicolaitans*, therfore she must repent. The like also was commanded to the Church of *Sardi*. He saith, *Bee awake and strengthen the things that remaine that are readie to die ; for I haue not found thy workes perfect before me : remember therefore and repent.* So likewise *Ephraim* the people of God, hauing fallen from God, and being become as an vntained heyfer, she cometh and prayeth, *Lord conuert thou me, and I shal be conuerted.* And our Sauiour Christ by the two parables, one of the lost sheepe, that was brought home

The regenerate man must repent.

Reuel. 2. 5.

verse 13.

verse 14.

15.

Chap. 3. 2.

Ierem. 31. 18.

Luke 15.

home vpon the shoulder, the other of the prodigall sonne, manifesteth that there is place of repentance for men falling into sinne after regeneration. Examples wee haue many : *David* a man after Gods owne heart was againe renewed by repentance, when he had fallen by sinne. So *Peter* that was euen the chiefest among the Apostles, in respect of gifts and graces, falling into sinne, was renewed by repentance. Then it is manifest that repentance is necessarie for those that are called and regenerate. And for this wee haue good reason.

Reason 1.

James 3.2.

Ecclel. 7. 22.

Matth. 6. 2. 12.

Reason 2.

The first is, because the most regenerate man that is sinneth. *S. Iames* saith, that *in many things we sinne all*. And *Salomon* saith, that *no man in the earth is so iust, that sinneth not*. And our Sauiour Christ teacheth euery man, euen the most perfect, to pray for forgiuenes of his sinnes, and that euery day, as the coniunction of the third and fourth petitions shews. Therefore must there be a renewing of repentance, and a new application of the salue to the fore.

The second is, because no man is so regenerate, but he hath manie corruptions still continuing in him. Therefore

fore S. Iohn saith, *If we say we haue no sin, we deceiue our selues, and truth is not in vs.* And many such like places there are, proouing that then onely when a man goeth out of his bodie, at his last day and death, is hee freed from the bodie of this death, or the stumps of that bodie. For though corruption came in a moment, by one sinne, yet is it not cast out in a moment at one time. The image of God was lost in a minute, yet is it not repaired againe in a mans whole life time perfectly, but as houses are long in building againe, which are ouerturned in an instant. Now then for the mortifying of those corruptions, and the renewing of the other graces, the regenerate man must still exercise repentance.

The first vse of this doctrine, may serue to confute their error, who denie repentance to men, which once professing, or being regenerate, after through infirmitie fall away & seeme to denie Christ, in time of persecution or trouble, and conclude that such men cannot be renewed againe by repentance, who for their ground vse the words of our Sauior Christ: *He that denieth me before men, I wil deny him before my father which is in heauen.* Therefore,

O

say

1. Iohn 1.8.

Use I.

Matth. 10.33.

Isai. 29. 13.

*Vicit eos pœna,
non auertit per-
fidia: negarunt
semel, sed quoti-
die confitentur:
negarunt sermo-
ne, sed confiten-
tur gemitibus;
eiulatibus, fleti-
bus, liberis, non
coactis vocibus.
Ambros. de
Pœnit. cap. 1. 4.
Nonne ita istud
est, ac si quis
captiuum victæ
urbis populum
abducatur? Cap-
tiuus abduci-
tur, sed inuitus:*

say they, he that denieth Christ, there is no place for him to repent. The answer is, that Christ speaketh there of a finall deniall, and of one that doth persist to denie him to the end. But otherwise, for a man to denie Christ in some extremitie of persecuti- on, is not the thing there meant; but, as *Isaiab* saith, *They draw neere to me with their lips, but their hearts are farre from me:* So these on the contrarie may come neere to God with their hearts, though their lips bee farre from him: for such may be drawne to denie him in word, but beleue on him in their hearts; of whom we may say, that *the punishment overcame them, it was not trecherie that turned them aside: they denied him once, but they confessed him daily: they denied him in word, but they confessed him by their sighes, groanes and teares, yea they confessed him freely, and not by compulsion, as they denied him.* Then no reason they should bee reie- cted, and not receiued. For is not this as when an enemy taketh a citie, and lea- deth the people captiue? They are led captiue, but against their willes; by force they goe towards another land, but in af- fection they neuer remoue from their own: they carrie their countrie in their hearts,

and

and they seeke opportunitie how they may returne. What then? when such shall returne, is there any who will not perswade to entertaine them, though with lesse honour, yet with more propension and alacritie, lest the enemy should haue wherein to insult and triumph? If thou pardon an armed mā, who could not resist, wouldst thou not pardon him, in Whom onely faith doth fight?

The second vse which is more proper to the doctrine, may serue for a matter of comfort to those who make conscience of sinne, who yet after they haue repented, fall into diuers finnes, and sometime into the same againe, and again: and then are in doubt with themselves whether they may be renewed again by repentance: for them, and for their instruction and consolation are these things written; That repentance is for the regenerate, who both ought, and may repent, which thing presupposeth a fall. And therefore hath God set downe the fall and rising of many that others may gaine by them, saith *Chrysostome*, namely, that looking vpon their falles, who were more excellent, they themselves may be made more warie, and looke better to their standing, and by view of their

qui in alienas
terras necessi-
tate contendat,
intimo tamen
non migret af-
fectu: patriam
secum animo
uehat, quærat
copiam quem-
admodum re-
uertatur, &c.
Ambros. ibid.

Vse 2.

*Chrysost. hom. 4.
de Pœnit.*

*Non accuso iu-
stos, sed Deum
glorifico, Basil.
mag. serm. de
Pœnit.*

fallers, and rising againe, they may gather comfort, that they also may be restored to their former estate. For though sometimes in the bodilie diseases, a man beholding the sicke, may participate in their infirmitie, will he, nill he: as by looking vpon those who haue sore eies: yet not so in the soule, especially when a man is troubled and distracted for his owne wants and infirmities, but he is rather cured by this sight of others mens fallers. These must know then, that though they haue fallen, after their repentance and regeneration, yet they may rise againe by the same meanes. Therefore let them looke to *Abraham* often falling into a lie, and yet rising againe. Let them consider *Dauid* a man after Gods owne heart, who hauing abundance of his spirit yet fell, and that grosslie, from one sin to another, from a second to a third, and so from one sin to another, vntill he had eleuen sins ioyned together. *I accuse not the iust, but I glorifie God, saith Basil.* I adde to him, I would comfort the weake. And out of him I say further: *Let them aske Christ wherefore hee came vnto vs, and he will tell vs, he came not to call the righteous, but sinners to repentance: make them*
sinners,

sinners, and he came for them. Now none hath benefit of Christ, but by repentance. Againe, *Aske him what hee carrieth upon his shoulders, hee will tell thee, the lost sheepe. Aske him for whose sake they reioyce in heauen, and he will tell thee, at the conuersion of a sinner.* The Angels will reioyce, and God will embrace them with ioy; why then should any forbid them to seeke vnto Christ by repentance, or they discourage themselves? But more pregnant is the parable of the prodigall sonne, vrged also by Basil: *A man had two sons, they were two and both sons. Were they sons? then thou canst not say, it was the returning of a man that was neuer called.* The younger of them hauing his portion, spent it in riotousnes amongst harlots, yet he returned againe to his father, and was receiued to fauour. See there, a son falling, yet see a son rising againe: and his father embracing him before euer he could speake a word. So that if thou doest but consider of these, thou wilt neuer cast off hope of thy renewing againe by repentance, or of being receiued againe. Thus euery man should labour to comfort himselfe, and to make this benefit, by the infirmities of others.

Heb. 6. 4. 5. 6.

Heb. 10. 26.

*Ansv.**Ambros. de
Pœnit.*

But now these men that are in this doubt, haue these following obiections against this truth and themselves. The author to the Hebrewes saith: *For it is impossible that they who were once lightned, &c. if they fall away should be renewed againe by repentance: And againe; If wee sinne willingly after wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sin.* Hereupon they inferre, that a man falling after he is called, is not to be renewed againe.

To this I answere, that it is true which the Apostle saith, that a man that hath bin inlightned, and hath tasted of the good word of God, if hee fall away, it is not possible he should be renewed againe by repentance. But the meaning of the words is that, which must stay and comfort a man. *Ambrose* would thus interpret them; That it is not possible, (that is to say) with men, but with God it is. But the words will not carrie that meaning. The *Rhemists*, they interpret it and say, the Apostle doth not speake of a thing that cannot be, but to terrifie, and affect men withall, and to make them take heede of falling, he telleth them, it is not so easie a thing to be renewed,

newed, but they must indure a while the penance of the Church. A ridiculous thing it is that they should inuent such things to establish their owne fantasies, as if the spirit of God did want words to expresse himselfe. But these words are vnderstood of the sinne against the holy Ghost, & not of a man falling only willingly, or presumptuously, but of a man falling vtterly away, and that obstinately & contemptuously against Christ and against the truth. For if we looke diligentlie into the place we shall see it so; *If they fall away, they shal not be renewed, seeing they crucifie to themselves again the Sonne of God, and make a mocke of him.* Now he that so sinneth, and hath such a downfall, as that he maketh a mocke of the sufferings of Christ, the onely salue of his sore, it is not possible hee should be renewed againe. And as for that which the Apostle saith: *If a man sinne willingly, after hee hath receiued knowledge of the truth, there remaineth no more sacrifice for sinne*: I answered, that the place is not simplie vnderstood of those who sin willingly and fall into sinne: but of those who fall from the truth, and cast from them willingly that one sacrifice, which is the only sa-

Verse 6.

Nunquid Paulus aduersus factum suum predicare potuit? Donauit Corinthio peccatum per penitentiam: quomodo hic potuit sententiam suam reprehendere? Ergo quia non potuit, quod edificauerit, destruere, non contrarium dixisse cum, sed diuersum aduertimus. Quod enim contrarium est, seipsum impugnat; quod diuersum est, distinctam solet habere rationem. Ambr. de Pœnit. lib. 2. cap. 2.

crifice, namely Christ; to them verily there is no other sacrifice left for their sin, whereas there is no other sacrifice fit or able to take away any sinne, but Christ being once offered. Therefore he saith not, there is no remission, but, *no sacrifice*: shewing this to bee the meaning, of sinning willingly, that is, willingly reiecting the true sacrifice for sinne, which is Christ and the Gospell, which doth offer this sacrifice to all: for such a sin then is no sacrifice, and so it cannot bee pardoned, being the sin against the holy Ghost. Finally, I say with *Ambrose*, in answering the former place, conferring S. Pauls practise in the Epistle to the Corinthians, with this preaching of his: *Shall wee think that Paul could preach against his own act? he forgane the Corinthian his sin vpon repentance; how could he then here reprove his own indgemēt? Therefore because he could not destroy that he had built, we must conceiue that he spake not things contrarie, but different, which may well stand together, not which ouerthrow one another.* Otherwise it is manifest, that the Saints of God who haue sinned voluntarilie and against their conscience, vpon their repentance haue obtained remission. Now that which

which hath been may bee, as well as nothing is new, which hath not been.

But secondly these object against this truth and themselves, that they cannot read in the word of God of any one who hath fallen into one and the same sinne diuers times, and was againe recouered and renewed by repentance. But, sauing their iudgement, I thinke I can shew them some presidents of such as haue been called, and yet haue fallen twice into one sin, and been after renewed. Let them remember with mee the father of the faithfull; *Abraham* denying *Sara* to bee his wife, and yet rising againe. *Gen. 12.*
And after in the twentieth chapter hee falleth into the same sin, and yet riseth: here is a faithfull man falling twice into one sinne, and yet rising againe. So the holy man *Iob* confesseth that hee had twice fallen into one sinne: *Once* (saith he) *I haue spoken, but I will answer no more: yea twice, but I will proceede no further:* yet was he againe renewed. Therefore let no man despaire in himselfe though hee haue fallen, and that often, but that yet hee may be renewed againe by repentance, for the couenant of God is generall and perpetuall *Gen. 20.*
Iob 39. 38.

Exod. 34. 6. 7.

perpetuall: generall, without exception of finnes, and perpetuall, without limitation of time; for great finnes as well as for small, and for all finnes as well as any, and for all times as well as once. To what end else was that repeated of God? *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnes and truth, reseruing mercy for thousands, forgiving iniquitie, transgression and sins:* Wherefore doth the spirit of God thus repeate *iniquitie, transgression, and sinne*, if it were so, that a man falling after his calling, were not to be renewed by repentance? and where were the gracious goodnes of God? But admit the ground of this temptation were true; yet is it as certaine a truth, that a man falling into seuerall finnes after his repentance, may rise againe and be pardoned; and though one sinne again willingly, yet also be pardoned: why not then falling into one and the same? Nay if *Peter* fell three times together into one sinne for the kind of it, but euery time differing in the quantitie of it, yea and the last the greatest, and after all this yet found mercy: why may not a man, though he fall againe into the same sinne yet find mercy

mercie againe, and the third time? It may be wick Princes a barre, in their proceedings; if they haue pardoned a man for a great offence, why they should not grant him a pardon for the same, nay not for a lesse. But with God it will be no barre at all: for he being infinitely more mercifull then men, and yet requiring this of men: *Though thy brother sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him*: what needeth any to doubt, but he shall finde mercie and forgiuenes with him, if hee can and doe repent and returne? By all this I giue not libertie to sinne, nor encourage any man to transgresse; I onely comfort them who haue sinned. That seeing repentance is appointed for the regenerate, as well as for the vnregenerate, to renew those that are fallen, as well as to renew those who were neuer yet called; they should not doubt but to find mercie whensoever they sought the Lord, if so be they sought him in truth.

The third vse of this doctrine is to teach vs, that if there be repentance to all, and they haue need of it who haue been regenerate and renewed, then is there

Luke 17.4.

Vse 3.

Luke 22.60.61.
62.

there a necessarie vse of the preaching of the word, as well to men that are called, as to them that are not. This must bee vnto them instead of Christs looke vpon *Peter*, and the crowing of the cocke, wich may make them remember themselues and goe out and weepe bitterly for thir sinnes. The end of preaching was not only to beget men, but to vphold men also and renew them after their slippes and falles. For he that is in the best estate in this life is but as a ship, which if it be neglected it will rot in the hauen, and if it bee kept neuer so carefully, it will still need some repairing. So euery man in this condition, if he be negligent, he will soone be corrupted; and be he as careful as hee can, hee shall neede some repairing: for liuing in a corrupt age, and in the company of wicked men, hee cannot chuse but gather corruption: how then shall hee bee renewed? must it not be by repentance? But how shall he repent, and be stirred vp to this dutie, though he were as perfect as *Peter*, if he haue not the looke of Christ and the crow of the cocke? I speake this in respect of those who account the preaching of the word after the Church is gathered, not so necessarie

farie, supposing it a needlesse thing that the people should haue so much knowledge. But I must tell them that knowledge is not so much gotten by preaching, as by reading; and that the special end of preaching, is not so much for knowledge, as for grace and sanctification; and that a man may haue knowledge, and want sanctification, yea hee may in part bee sanctified and yet be farre short of that he ought to haue; which doubtlesse is to bee increased by the same meanes it is begotten, which is preaching. There is then perpetuall necessitie of it: which made God say of his church: *I wil water it euery moment*: that is, make it bring forth fruit and increase: yea; and the rather, seeing a man is subiect to a continuall decrease in his soule, as hee is in his body, and to lose of the degrees of grace and sanctification which haue bin begotten in him by the preaching of the word. Whereupon Chrysostome saith: *The Art of teaching and hearing is not like other artes. For the goldsmith what worke soeuer he frameth and casteth in a mould, and laeth aside; the next day when he returneth to his worke, hee findeth it as hee left it: and so the Blacksmith and the Mason, and euerie artificer;*

Esay 27.3.

*Non sicut reli-
que artes, ita est
docendi vis. Ar-
gentarius enim
qualecunque
vas excuderit
& reposuerit,
tale postridie re-
uersus iterum*

inueniet: & e-
rarius & mar-
morarius, & ar-
tificum quisque
quale proprium
opus dimiserit,
tale rursus re-
cipiet. Non ta-
les vos inuenia-
mus quales re-
linquimus, sed
postquam suscep-
tos labore multo
reformaue-
rimus, & cor-
rexerimus,
& effeceri-
mus feruentio-
res, egressos ne-
gotiorum cir-
cumstantia vos
undique cir-
cumcurrens
rursus peruertit
& maiorem no-
bis præbet diffi-
cultatem. Cbry-
sost. hom. 13. ad
pop. Antioch.

cer; looke in what condition they leaue
their worke, in the same they find it. But
wee doe not find you, as we left you, but
after that with much labour we haue re-
formed you, and corrected you, and made
you more zealous, you are no sooner de-
parted but the multitude of busineses
doth beset you on all sides, and corrupt
you, and maketh our worke more dif-
ficult then before. Reason then and
good cause is there, that as men eate
againe and often, for the repairing
of the decaies of the bodie, so they
should heare often, for the renewing
and repairing of the breaches and
decaies, which Satan and the world
haue made in their soules. But how
should they heare without a prea-
cher, and preaching? men euen af-
ter their renewing and repentance
are still subiect to sinne and fall, and
as subiect to lie long in it, euen many
a weeke, and many a moneth, and
yeeres, if there be not meanes afforded
to waken them, though they bee very
griuous and fearefull falles and sinnes
wherewith they are ouertaken: as it
was with holy David, who for the
space of 40. weekes, or thereabouts,
lay in his sins, that he had committed,
both adulterie, and murther. And
howso-

howsoever hee was a Prophet of God, and enlightned by the spirit of God, yet lay he all that time in security, neuer soundly repenting nor renewing himselfe till by the voice of *Nathan* hee was awaked and recovered. And if he, so rare and excellent a man, how much more may others lie in their sins without euer returning or renewing themselves, if they haue not some *Nathan*, some Seer, some Preacher or other to awaken them out of their sleepe and securitie? As necessarie then as their repentance is, and the perpetuall vse and exercise of it, so necessarie is the preaching of the word, especially seeing men may not stand at a stay, but, (as hath been shewed) they ought daily to increase more and more, till they come to that age and perfection, whereunto God hath appointed.

Hitherto you haue heard of the nature, parts and causes of repentance, and lastly of the parties to whom it belongeth, and who haue neede of it. Wee must now proceede in the next place to speake of seuen things inseparable from repentance: which the Apostle *Paul* hath in his epistle to the Corinthians. His words are these: For behold

Seven signes or effects of repentance.

2. Cor. 7. 11.

behold (saith he) this thing that ye haue
 bin godly sorie, what great care it hath
 wrought in you; yea what cleering of your
 selues: yea what indignation: yea what
 feare: yea how great desire: yea what a
 zeale: yea what punishmēt. Whether we
 shal cal them effects, or fruits, qualities
 or properties, affections or consequen-
 ces of repentance, y learned differ, the
 name is not greatly materiall, when it
 is manifest they are things inseparably
 ioyned with repentance, so that there
 is no repentance, where they are not
 in some measure; and where they are,
 there is certainly repentance: of them
 then will I speake in order. If I may ac-
 quaint you first with the conceit of
 some, who thinke that the first of these
 seuen respecteth both good and euill,
 which is *care*. The three next euill on-
 ly: the first, which is, *cleering of your
 selues*, respecteth euill past: the second,
 which is *indignation*, euill present: the
 third, which is *feare*, euill to come:
 The three last they will haue to respect
 good onely, which are, *desire*, *zeale*,
punishment. But I meane not to tie my
 selfe to thier sense, neither would I
 binde others. And I will speake of
 them as the Apostle hath laid them
 downe. The first the Apostle calles

behold

care

care, or as some interpret it, *studie*. It is thought to be that which is opposite to sloth and securitie. So that where as a man that is without true faith, repentance, and sense of sin, is maruellous secure and carelesse, either to auoide euill and sinne, or to doe the good that he ought: hee that hath this, is on the contrarie full of care, and full of thoughts, how to auoid euill, and sinne, and keepe himselfe from being corrupted and defiled, and to doe the contrarie good: whence we may gather this:

That euery one, that hath a godly sorrow, and true repentance, is not slothfull, but diligent; nor carelesse, but carefull, to auoid all sin; especially such as he hath humbled himselfe for, and hath repented of, so that hee doth not only leaue them, but he is also studious & carefull to auoid the, which is manifest by this place of *S. Paul* to the *Corinthians*: *What care it hath wrought in you: which place Ambrose* interpreteth thus: *He that repenteth is carefull he sin not againe.* As also he is most carefull to doe that which is good, and not onely doth, but is carefull to doe. This our Sauour Christ perswadeth the Church of *Ephesus* vnto: That repen-

P

ting

*The first signe
or effect of re-
pentance is care
or studie.*

*Qui pœnitet so-
licitus est, ne
denuo peccet.*

Reuel. 2. 5.

Reuel. 3. 2. 3.

Ephes. 4. 28.

ting she should remember from whence she was fallen, and repent and doe her first workes. Not only workes, but first workes, alluding vnto men that first enter friendship, they are then most careful to doe duties one to an other. To this purpose I take it, that may be applied which was spoken to the Minister of the Church of *Sardi*, vsing two words, *Be awake and watch*: where he calleth them to repentance, and to shew it hee would haue them *awake, and watch*, which noteth the carefulnes here quireth. And these commandements are not clouds without water, words without grace, for by them, to all his he giueth that hee calleth for, and they requesting haue it, which is manifest in them who haue truely repented. As in *David* his carefulnes, and watchfulnes appeareth, by his manifold prayers, and the earnestnes of them, to be kept from euill, and for grace to doe the good; such a smoke argueth fire within. The like may we see in *Peter*, in *Manasses*, and *Marie*, and in all those that haue repented. And to this purpose I may applie the saying of the Apostle *Paul* writing to the Ephesians: Perswading him that had been a theefe, and had stollen,

to steale no more, but rather labour with his hands: because idlenes caused him to steale, therefore hee requireth this diligence, and care to auoide the sinne, and for to doe the good. And reason also teacheth vs, that it will bee so in all who truely repent.

1. Because he that hath truely repented, hath a true hatred of the euill and of sinne, and a sincere loue of the good and of righteousness. Now as well the one affection as the other, breedeth care and deligence. As wee may see in those which bee enemies: where and whom they hate, how carefull and diligent are they to doe them a displeasure? so on the other side in friends; where a mā loueth, he is as careful and diligent to doe him good in matters to his power. The like may I say of Merchants for their gaine, and of mothers for their infants: they are most carefull to auoide their losse, and defend them from euill, and to do them the best good they can, and all this out of loue. So true repentants hauing the hatred of euill and the loue of good in them, will with all diligence aud care auoide the euill, and doe the good.

2. Because the true repentant findeth that much is forgiuen him, and

P 2

hereupon

Reason 1.

Reason 2.

Luke 7.47.

hereupon loueth much. According to that saying of Christ, touching *Marie*, noting a reason from the effect to the cause. It is a prooffe, *Much was forgiven her, because she loved much*: and therefore shee loved much, because many finnes were forgiven her, as the second part of the verse sheweth: Then the repentant hauing much forgiven him, loueth much the forgiver: which will make him carefull and diligent euen to auoide all things that may displease, and to do that which may be pleasing and acceptable: which may further instruct vs thus:

Use 1.

1. That if this be a signe, an effect and fruit of repentance, inseparable from it, as the light is from the sunne, it will argue and conuince many men, who boast of repentance, to bee without it indeede, and neuer to haue had it, seeing they liue in the carelesnesse of the flesh, and sleepe in securitie all the daies of their life, spending nights and daies, weeks, moneths and yeeres, in vanities, idlenes, fond delights, pleasures and voluptuousnes, in negligence of all duties, forgetfulnes of God, and contempt of all good things. Is not the boast of such men a vaine brag, when they say they haue repentance?

repentance? doe they not giue the Apostle the lie, when he saith, that hee that repenteth hath carefulnes, to auoide sinne, and to doe the thing that is pleasing to God, and they are euery where secure and carelesse? If they beleue it not now, they shall one day know, and beleue it to their no small cost. Others there are who boast of it, and liue not as these, for their liues are full of all carefulnes, watchings, labours, and indeuours, but all is but for the world, and the flesh, being carefull for it to satisfill the lusts of it, to satisfie their lusting, coueting, vaine-glorious, ambitious humors: But carelesse to know good or euill, and more carelesse to auoid the one or doe the other, shewing no hatred nor loue therein, arguing no perswasion of forgiveness, because there is no care of performing any dutie. Many can bee content for vaine glorie or other respects, to inuite Christ in his Ministers and members to eate with them, as *Simon* did in the Gospell of *S. Luke*, who notwithstanding loued him nothing so deerely as *Mary*, for he had not, and they haue not, so much forgiveness: nay indeed they haue nothing pardoned vnto them, because

Luke 7.36.

Vse 2.

*Intellectui fi-
des aditum ape-
rit, infidelitas
claudit. August.
epist. 3.*

they neuer repented.

2. This is to teach men by this first signe and fruite to trie their repentance, and to seale it vp to them, by their care they haue to auoid sin, and to doe that which is acceptable to God I doe not say by auoiding all; or doing all good, which is not possible; but by their care of both, and in both, which care is in all that haue repentance, and is fruitles in none, but compasseth much, though it effect not all. Many here indeede will bragge they haue this, yea all who challenge repentance to themselves, will also lay claime to this: But whether their title be good or no, they shall know it by these notes: First, if they bee studious and carefull to know what is sinne and righteousness, pleasing or distastfull to God; for how can they doe, or pretend care of doing, who haue not care of knowing? For, as *Augustine* saith: *Faith makes way for understanding and knowledge, but vnbeleefe keepeth a man from it.* So to obaying and doing, knowledge maketh way, but ignorance shutteth it vp, and excludes men from it. And if men be not studious of knowledge, they speake absurdly if they boast of practise, for none can do his

his masters will that knoweth it not.
 2. If this care bee in them, they will
 watch to auoid all the meanes and oc-
 casions by which they may be ouerta-
 ken with sinne, especially such as they
 haue found themselues ouertake with-
 out before, and in former time; as plea-
 sure, delights, companie and such like.
 For as he that would not fall into the
 water, wil not walke too neie the brim
 of it; and as men auoid the aire where
 the Cockatrice laieth her egges, be-
 cause she poysons the same: So will
 will these men doe in these things;
 and not answere as some did *Basil: The
 law is good, but sinne is sweeter. To whom
 he replied: Pleasure is the diuels hooke,
 drawing men to perdition, the mother of
 sin, and sin the sting of death.* And espe-
 cially the former, for which they haue
 smarted alreadie, for if a fish bee once
 taken with a hooke, it will be affraid
 to bite again: how much more should
 man haue this feare, and indeed the
 more his care after repentance is, the
 more he will auoide these. 3. If this
 care be in them, they haue their whole
 conuersation generally good and vp-
 right; though they haue their slips,
 and infirmities, yet they are but stran-
 gers vnto them, as it is in the parable

*Bona lex, sed
 dulcius pecca-
 tum, &c.*

2. Sam. 12.

Recte peregrinus dicitur hic hospes, non enim talibus assuevit David. Basil. lib. de Pœnit.

Luke 13.

of *Nathan*: who said vnto *David* that hee had many sheepe, and his neighbour but one, and there comming a stranger vnto him, he spared his owne sheepe, and tooke that one of his neighbours for the entertainment of that stranger. Of which place *Basil* hath this interpretation: *This guest was well called a stranger, for David was not accustomed to such sinnes*: So is it with them, their sins are but strangers vnto them, they accustome themselues onely to that which is good, and so doe and may approoue their care, and their repentance, by their conuersation. But he that dwelleth in sinne, and maketh it an ordinary custome to sinne, good things comming but as strangers to him, he can neuer seale vp his repentance to himselfe. But if he haue this study and care of knowledge, together with this warinesse of all the occasions, by which he hath been ouertaken in the by-past times, and this constant conuersing in the waies of God, then he certainly hath this studie or care which the Apostle maketh an vnseparable companion of repentance, and so may be certaine he hath repented; otherwise as Christ saith, *Except you repent you shall perish*: So vnlesse hee haue

haue this care, hee shall certaine-
lie perish.

The second signe or effect thereof,
is in our translation called, clearing of
our selues: *yea what clearing of your
selues. Ambrose* readeth it, as if it were,
confession, whereas some reade it, ex-
cusing; for repentance hath no excu-
sing but confession, saith one. The
word is *Apologie* or defence. The mea-
ning is not, that a penitent man, for the
auoyding of Gods iudgements, should
either deny the offence, or lessen his
fault, which cannot stand with true re-
pentance. But the defence here spoken
of, is a defence against sinne and Satan
accusing him; when as one by a de-
precation, and desire of the pardon
of his sinne, (accusing himselfe to
God, and so desiring pardon) hath
obtained it, by which hee may bee
able to make his defence against sinne
and Satan; and this I take to bee the
meaning of the word: whereupon I
ground this:

That sorrow according to God, and
true repentance, bringeth forth in
the repentant a clearing of himselfe,
and a defence by deprecation. That
is to say, when a man hath the fee-
ling of sinne, and findeth it, and Satan
accusing

*The second
signe or effect
of repentance,
clearing of our
selues.*

2. Cor. 7. 2.

*Clearing of our
selues, or de-
fence, the second
signe or effect of
repentance.*

Hosea 14.2.

Dan. 9.18.19

Psalm. 51.1.

accusing of him, he cannot abide and beare that accusation, but is disquieted vntill he haue gotten the pardon of his sinne, therefore he flieth to God, and prayeth to him for the forgiuenes of his sinne, with as much feruencie and earnestnes, as for the weightiest thing in the world, confessing the action, and inditement, but desiring the pardon of it, by which hee may bee able to answer his accusers. So saith the Apostle there, the defence which he speaketh of being against these, and that which defendeth him, being to be had from God. Thus *Hosea* taught the people, by deprecation and prayer to get that wherewith they might answer their enemy, when hee bad them pray the Lord *to take away all iniquitie*: that being pardoned they might defend themselues against the accusation of sinne and Satan. This was also the practise of *Daniel*, first to confesse his sinnes and accuse himselfe to God, and then he said, *O Lord heare, O Lord forgiue, &c.* Likewise *David* commeth and intreateth God for pardon of his sinnes, as a fruit after repentance. For when the Prophet *Nathan* had been with him, and told him his sinne was forgiuen him, yet

yet it seemeth hee had not that assurance, by which he might boldly answer his enemies and defend himselfe, and for that it is he there prayeth so earnestly. So the prodigall son, being long in a vaine course, when his conscience began to accuse him, and his sinnes were brought to mind by his sorrowes, and penurie he suffered; hee came to his father in close words, desiring the pardon of his fact, by way of accusing of himself, saying, *Father, I haue sinned against heauen, and against thee, and am not worthie to bee called thy sonne, make me one of thy hired seruants*: That by this meanes being receiued to fauour, and hauing obtained mercie, he might defend himselfe against all accusers. These with the like testimonies and examples prooue this defence or cleering of a mans selfe, to goe necessarilie with repentance. And reason it is it should doe so.

Luke 15.18.19.

1. Because the repentant is still subiect to sin, though not so much as before, and more subiect to the accusation of his conscience, being now awaked, which before was asleepe, and to the pursuite of Satan, he being now out of his hands: for as *Pharaoh* more hatefully

Reason 1.

hatefully pursued the Israelites when they were gone out of his kingdome, then before; so doth he them, and so finding that hee hath no friend but God, no maruell if he seeke to him for the more fauour and assurance of his loue, that hee may bee able to defend himselfe. Euen as prisoners and felons, the more inditements are put into the court against them, and the more the euidences doe presse the same against them; the more earnestly they sue for pardon, that they may cleare themselves of all those accusations, and defend themselves against their pursuers.

Reason 2.

2. The secodd reason is, because he more and more seeth his state and corruption better then before when first he repented, by oueruiwing againe his life: as by the reading ouer againe that which a man hath written, he better spieth y faults in it: And so his sins appearing by his second thoughts of them, that may be able to defend himselfe against all accusations whatsoever.

Vse 1.

Now vpon this second signe or effect we inferre these two vses: 1. It manifesteth that many a man neuer had this godly sorrow, who neuer sought thus to cleere or to defend themselves; but

but contrarily haue gone about to defend their sins, either by denying it, or putting God to his proofes, as they did deale with him in *Malachie*: *Wherein haue wee despised thy name? wherein haue we polluted thee?* Or by defence, as *Jonah* did, who when God asked him if he did well to be angrie, answered, that *he did well to be angrie euen to the death*. Or by a cautelous answer, as *Cain* did, who when God asked him where his brother was, hee answered: *Am I my brothers keeper?* Or by a good purpose, like vnto *Abimeleck*, who when hee tooke the wife of *Abraham*, said, he did it *with an upright heart*. Or els by putting it vpon others, as *Saul*, who when he was commanded of God to slay *Amaleck*, and destroy all his cattell, being reprooued of *Samuel* for not doing it, laid the fault on the people, that *they had spared the best things*, &c. Or if none of these will serue, then is that of the Elephant wel moralized in them, and as it were verified: for he being guiltie of his deformity, cannot abide to looke his owne face in the cleere water, but flies it, and seekes the muddy and troubled channels: so they know their soules are so filthie, that they dare not so much as to

Malac. 1. 6. 7.

Jonah 4.

Genes. 6. 9.

Genes. 20. 3.

2. Sam. 15.

to come where they shall be made to see themselves, but desire that which will dawbe them vp. But if all will not serue, but that they are againe and againe made to see their sins, and their conscience is awakned to accuse them, either by the word or by some affliction vexing them as the euill spirit did *Saul*; then they seeke to dispatch away such thoughts, by musike, and mirth, pastime, and dalliance, as *Saul* did the euill spirit by *Dauids* playing vpon a harpe; and so increase them more and more, and cause them to ranckle inwardly. These are like debtors, who being cleane out at heeles: as wee say, seeke shifts to put off the clamor of their creditors for a day or a week, and seeke no protection for themselves, no way to cleere themselves: but when they know their creditors haue entred actions against them, and feed Sergeants to arrest them; yea when they are arrested, they onely seeke to corrupt the Sergeants, or get them into a Tauerne and make them drunke, and so get from them, and then they thinke all is well: So these being farre in debt, and arrested by an accusing conscience, all their care is how to bee eased of it, how

how to corrupt it, or to make it drunke with pleasures and delites; and then they thinke all will be well. But in the meane time all is worse then naught with them, for they are without true repentance, which hath not a defence of sinne, but an accusation of sinne, and takes a course to cleere the person, and to get a defence and protection against all accusations and accusers.

2. By this may a man trie his repentance whether it bee good, or no, and whether it bee true or false, if it haue this fruite in him, that hauing sinned since his former repentance, as he cannot but sinne; if then (I say) hee shall seeke to cleere himselfe with God, and get a defence for himselfe; not if hee cleere his sinne and defend it: but if after his fall and committing of sinne, he find sinne to him as the Prophet *Zacharie* speaketh, as heauie as a talent of leade, and that he find no quiet within himselfe, but accusing and burning, till hee hath gotten into some place, where hee may lament and mourne for his sinne, and so accuse and condemne it, and intreat the Lord for pardon; as the guiltie and condemned person at the barre cries for life, when his accusers call vpon the Iudge for

Vse 2.

Zach. 5. 7.

for sentence against him : yea if hee bee like an vniust, but a wise Merchant, who hauing run himselfe so deepe in debt, by taking vp of euerie man, while he could haue credit, to maintaine his pompe and state, that he is able to pay little or nothing of it, and seeth that his creditors come vpon him, will yeeld his person to none of the, nor diuide his state among them, but layes out a great part of it to get a protection from the Prince, that he may not be touched of any, and till he haue it will neuer lie from the Court gate, or the Presence Chamber doore: So if hee neuer lie from God, be neuer out of his court, or from the presence chamber, but still sollicite him with prayer, till hee haue a protection and a defence against Satan, and all who would or can lay any thing against him. Whosoever hath this signe, hath questionlesse the thing; and in whomsoever this effect is, the cause is sure in him also, and he hath vndoubtedly repented.

*The third signe
of repentance,
Indignation.
2. Cor. 7. 11.*

The third signe or fruite of repentance is *indignation*. This is numbred among the other, as *S. Paul* hath set them downe: which some men re-
straine and referre to the Corinthians,
vnderstan-

vnderstanding it of that indignation or anger, wherewith the Corinthians were angrie, and very hot against the sinne of the incestuous person, which before they fauoured, or wincked at. Whereunto though I cannot simplie subscribe, seeing I know no reason why this should be restrained, more than the other, and not be generall to them and to all true repentants : yet thence we may see what is the meaning of this word, namely, to bee angrie with, and very much offended, yea to bee out of quiet with ones selfe that hee committed such a thing, so that though before hee liked it well enough, and approoued himselfe in the sinnes he committed, yet now he hates euery sinne he falles into, both loathing it & abhorring himself for committing of it. The point then to be obserued is this :

That true repentance, begets, and brings foorth indignation, making men angrie and hot against those sinnes, which before they liked and fauoured, and to hate those they loued before, and to be displeased with those which were pleasing to them, yea to bee angrie and out of patience with themselves, that they were such wretches

*Indignation the
third signe and
effect of repen-
tance.*

Q

ches

Psalm. 51.

2. Sam. 29. 17.

Iob 39. 37. 38.

Iob 42. 6.

Isai. 30. 22.

ches and so carelesse to bee ouertaken with them, and to take on, as it were, with themselves that they haue slipped into such finnes. Which as the Apostle affirmeth in this place, that their godly sorrow had brought forth *indignation*: so is it to be seene in other examples. *David* repenting for his two capitall finnes, what indignation had he? The 51. Psal. for the first can shew, being the monument of his bitter mourning and lamentation for it to God, and his grieuing at himselfe. Likewise when hee saw the wrath of God come vpon the people for his sinne, what indignation he had with himselfe for the sin, his words will expresse: *Behold Lord (saith he) I haue sinned, yea I haue done wickedly, but these sheepe what haue they done? let thine hand I pray thee be against me, and my fathers house*: So we may see *Iob* crying out: *I am vile: I haue spoken once, yea twice, but I will do so no more*: And againe he said: *Therefore I abhorre my selfe and repent in dust and ashes*. So likewise in *Esay*, the Lord speaking of his people that should repent; he maketh this an argument that they had repented, when they should pollute the coverings of the images of siluer, and the rich ornament

ment of their images of gold, and cast them away as a menstruous cloath, and say unto it, Get thee hence. Yea euen those images, which their owne hands haue made: shewing the indignation that they should haue with themselves for their sinnes. So when Ephraim repented, this was the effect of her repentance: *When I conuerted I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea euen confounded, because I did beare the reproch of my youth.* Likewise the bitter weeping of Peter, and the carriage of *Mary Magdalene* manifest the truth of this doctrine. Lastly, this is that which the Lord noteth should bee in his people when they had repented: *Thou shalt remember and bee ashamed, and neuer open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done.* Then this indignation goeth euer with true repentance, and is inseparable from it, which these testimonies prooue; and the reasons also ensuing will confirme.

1. Because hee that hath truly repented, is reconciled to God, and is become his spouse, his friend and his child. Then can it not be, but he will

Q. 2

dislike

Isai. 31. 7.

Ierem. 31. 19.

Ezek. 16. 63.

Reason 1.

dislike that which hath displeased him, and bee offended with himselfe for that, which may make any breach betwixt God and himselfe. For so wee see in any of these, that when they haue done but the least thing that may offend, they take on greatly with themselves, and the more, where more loue is.

Reason 2.

2. Because now he knoweth how sin maketh a separation betwixt him and his God, abandoning God from him, and withdrawing his heart from God, and therefore is displeased with it, and angrie with himselfe for it. As a chaste spouse and modest Matron is offended with her selfe, when shee hath looked, or spoken, or done any thing amisse, which maketh her husband to withdraw himself from her, or steales her owne heart from him.

Reason 3.

Naturale bono est, ad alterius peccatum moueri & incitari: sicut naturale malo, lapsu alieno gaudere. Lactan. de ira Dei, c. 17.

3. Because he that hath repented is regenerate, and so made holie, therefore he hateth and abhorreth sinne, for it is naturall to holines to abhorre and loth sinne. Hence is that of *Lactantius*: *It is naturall to good to bee mooued and affected with the sinne of another; as it is naturall to euill to reioyce in the fall of another.* Then much more to be affected with, and griued with his own euill

euil & sins, yea with himself for them. This indignation the in al prooffe and reason being an effect of repentance, may, as the former, instruct vs thus:
 1. That many men perswade themselves, and are deceiued by their owne harts, thinking that they haue truly repented, when the time is yet to come that euer they were angrie and offended with themselves; for the sin they had committed; or disliked and hated their sin. Nay many, & most liue still in their sins, and loue them, because they bring them in, pleasure, honor, gaine, &c. As some Courts haue liked of, and countenanced Informers; because they bring sacks to the mill; and as the Pope doth the stewes, because of the reuenue he receiues thereby; so they like of their sinnes, because of that good which commeth of them, as they account good, and therefore they will not leaue them, neither can they dislike or hate them. Yea oftentimes whē they are gauled or grieued for them by some reproofe of conscience, or by the word, by some affliction, or iudgement, as beggers euer & anon are by their sores: yet as they will not haue those sores cured, because they are a couer for ease and idlenes, and

Vse I.

Acts. 19. 25.

now and then bring them in a peny ; and therefore cannot endure the Surgeon ; but if they be forced to receiue some plaister, they will pull it off speedilie againe, when his backe is once turned : so is it with these men in their sins, they dislike them not, they would not be cured of them, nay they dislike them, who would helpe to pull them out of them. And therefore as *Demetrius* cried out against *Paul*, amongst his crafts-mates, because hee would ouerthrow their craft, by which they got their goods ; so doe these men against all them, which would ouerthrow their trade and custome of sinning. And if this be a signe of true repentance, and an vnseparable fruite, such men deceiue themselues if they think they haue repented. Moreover, some men there be that can leaue their sinnes, who yet neuer did, nor do lothe them, or were angry with themselves for them ; but therefore only left them, either because they found losse and damage by them ; as the young man his ioy and prodigalitie, when he groweth in yeeres : or because strength of bodie and abilitie faileth them, as the adulterer his follie ; or because they haue felt the smart of them, as

when

when the hand of God, or the sword of the Magistrate hath met with them. But that these neuer disliked their finnes is manifest, for they haue but changed prodigallitie for couetousnes, which argueth no true dislike of sin, or indignation: for that is as well against one, as another, and if against any, then against all: whereupon these men when they haue strength, returne to the stewes againe, and when the hand of God is once remooued from them, to their former finnes. They were offended with this, not with their finnes, and therefore neuer trulie repented. To these wee may adde also all such, as talke of the finnes and infirmities of their youth with ioy, or without indignation, so shewing directly that they haue left them, but not repented of them.

2. This may comfort as many as find this indignation, and anger in them against themselues & their sins; who though they be overcome sometimes, by their passions, and their pleasures of sin, and by other means drawn into it; yet when they haue done, they are offended, and in a fume with themselues, and angrie, and dislike it, and can say in truth that which S. Paul

Vse 2.

Rom. 7. 15.

2. Sam. 13. 15.

did, I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I. Euen as *Ammon* after he had abused his Sister *Tamar*, he put her away with indignation and hatred: yea with more hatred, then euer he had loue to her before: So if they put away their sinnes with more hatred, then euer they loued them and affected them before: which if it bee indeed for sinne, because it is sinne, and because they haue offended God, as a father, not only as a Iudge, it is true indignation. For this hatred and indignation, must be like his sorrow, which if it bee true, is such as grieues for sinne principally, because it is sin, and maketh one then to grieue, when there is no conscience to accuse, no diuell to terrifie, no Iudge to arraigne and condemne, nor hell to torment, yet then is he cast downe, because hee hath offended, a louing, mercifull and long suffering God. And againe, when the anger and indignation of a man is as well for secret sinnes, as open; for small, as great; for such as are condemned by the law of God onely, as for those which are punishable by the law of man: this affection if a man can find to bee within him, hee may assure

assure himselfe that hee hath true repentance.

3. This may incourage men to labour for, and nourish this indignation in themselves, this wrath and hatred against and of their sinnes. They may hate no person, but they must hate their sinne, or them for it. If a restraint be touching y^e hatred of their person, there is libertie for the hatred of the sin, and especially for a mans own sins; for if hee haue not the hatred and indignation for his own, the other for other mens is but hypocrisie, if hee be not more angry with a lesse sin in himselfe, then a greater in another. We are forbidden to let the Sun set vpon our wrath in respect of men that offend vs, but not of sinnes whereby wee offend God. In our hatred of them, the Sunne must both set and rise, and it must vpon them still remaine, for he shall euer haue more peace with God and more assurance of his loue, that is most out of peace and most angrie with himself, and hath the greatest indignation in himselfe for his sinnes. As *Phineas* was then most acceptable to God, when he had shewed it against the sin of *Zimbrie & Cosbie*: So shal he be that sheweth it most against his own sin, by which

Vse 3.

Ephes. 4. 26.

The fourth effect or signe of repentance is feare.

2. Cor. 7. 2.

which he hath dishonoured and provoked God.

The fourth effect, and fruit of this repentance, is feare, for so saith *Paul*: *yea what feare*: that is to say, a certaine awe of God, when a man is afraid to displease him.

There is a double feare, one filiall, and an other seruile, differing thus; 1. In respect of the object, which is sin: Filiall feare feareth sinne as sinne, and because it is sin: seruile feare feareth punishment rather than sin, and sin in respect of punishment. 2. In respect of their grounds, for filiall feare feareth God, because he is gracious and merciful: seruile feare feareth God because hee is iust, and powerfull, and able to punish for sinne. 3. They differ in regard of their attendance, for filiall feare is ioyned with loue, such as good subjects beare to good Princes, and ordinarily children beare to their parents: but seruile feare is ioyned with hatred, such, as seruants beare to their cruel masters; this maketh a man flee from God and get as farre as hee can out of his sight: the other maketh a man draw neerer and neerer to God, and presse vpon him as farre as hee can with reuerence. Now here

I vnderstand the Apostle speaketh of filiall feare, because he speakes of men in the state of grace, and of an effect of the grace of repentance and regeneration. So that then in the fourth place I obserue this: that

True repentance bringeth foorth in men feare, that is, an affection fearing sinne, because it is sinne fearing to offend God, because of his mercie and goodnes, and benefits receiued; not flying or departing from God, but drawing neerer vnto him, when they haue offended him. So saith the Apostle here. The same also is manifest in *Dauid*, who being athirst, desired the water of Bethlehem to drinke, wheres upon three of his worthies, brake through the host of their enemies, and brought him some of the water: but *Dauid* would not drinke of it, but poured it out, for an oblation to the Lord, and said, Let not my God suffer me to doe this: should I drinke the blood of these mens lines? for they haue brought it with theieopardie of their lines. This sheweth that it was the sinne hee feared, and not the punishment. So likewise the Prophet *Hosea* saith: *Afterward shall the children of Israel conuert, and seek the Lord their God, & shal feare the*

Feare the fourth effect or signe of repentance.

1. Chron. 11.

18. 19.

Hosea 3. 5.

Psal. 130. 4.

Luke 15.

Luke 7.

Reason 1.

Servilis est timor, quamdiu ab amore non manet. Bernard. Cant. serm. 83. Qui de amore non venit honor, non honor sed adulatio. Ibid.

Reason 2.

the Lord and his goodnesse, in the latter daies. So saith the Prophet David: *There is mercie with thee O Lord, that thou maiest bee feared.* Likewise the prodigall sonne, when he repented, his feare made him come to his father to confesse his sinne. And Marie sought Christ for his goodnes, though shee had lead her life in wickednes, and was smitten for them, byea and stricken with feare, yet her feare made her presse vpon Christ. These all teach vs that repentance is accompanied with a filiall feare; which thing these reasons also confirme.

1. Because euery true repentant, is a true child of God. Now it is the nature of a child, as to obey of loue, so to feare to disobey of loue. *For all feare (saith Bernard) is seruile, if it flow not from loue.* And againe: *The honour and reuerence which cometh not from loue, is no honor but a formall fawning.*

2. Because in the true repentant, Gods loue beareth sway, as selfe-loue did before: therefore as that made him sometimes restraine his corruptions, for hope of good, or feare of punishment: so this now maketh him flie, and feare sinne, because God is good. *There is one man (saith Bernard) that confesseth*

confesseth to God and reuerenceth him, because he is potent and mightie: another, because hee is good to him: a third because he is simply and absolutely good. As it is in the Psalmes: Psal 118.1. Praise ye the Lord, because he is good. The first of these is a seruant, and feareth: the second is an hireling, and desireth for himself: the third is a son, and giveth honor to his father. And indeede as he that loueth another, is afraid out of his loue to offend him, euen so is it with such a man towards God.

3. Because the repentant hath a perswasion of the loue of God to him; which hee knoweth from his owne loue to God, which hee findeth in himselfe (this rising as it were from the reflexe of that heate) and therefore he will flie to GOD, and not from him, euen when hee hath offended him.

Now vpon this thus taught and proued, I ground these vses, crossing some, and comforting others.

1. This is a hard saying for many, in whom there is no feare, or at least but a flauish and seruile feare, which is manifest thus, because they hate sinne onely for the punishment; that is, they like and loue their sinne indeed

*Est qui confite-
tur Deo, quia
potens est: est,
quoniam sibi
bonus est: est,
quia simpliciter
bonus est. 1. Ser-
uus est & ti-
met. 2. Merce-
narius est, &
cupit sibi. 3. Fi-
lius est, & de-
fert patri.
Bern. de dili-
gendo Deo.*

Reason 3.

Gen. 16.

indeed, but sometime reſtraine the committing of it, in regard of the danger that may iſſue of it : as he that hath a mind to eate ſome kind of meate, that the Phyſition hath forbidden him, and is hurtfull, abſtaineth only, becauſe he dareth not touch it for feare of further incōueniences. Or then onely they abſtaine from it when they feele his hand, or feare an imminent iudgement, or haue the freſh remembrance of ſome one which is newly remoued. Or onely for feare of the euill, or hope of good. The whippe, ſcourge, and rod cauſeth the hypocrite as an aſſe, a foole, and a ſlaue, to forbear, and leaue ſinne. And the wages only makes the hireling to doe ſo. Againe, becauſe their feare is ioyned with hatred, ſuch as ſeruants haue to their bad and cruell maſters, and therefore they would get themſelues from God, as fugitiue ſeruants. Like vnto *Hagar*, that was inforced to flie from her cruell miſtreſſe. Therefore ſaith one, the wicked are troubled after ſinne, that they cannot get themſelues farre enough from God; as the godly are on the contrarie diſtracted after their offences, that they cannot come neere enough to God; thoſe being afraid

afraid to be found of God, as these to lose God. *Augustine* compareth the wicked to an vnchast and an adulterous woman, who feareth her husband, but it is because shee loueth her naughtines, therefore his companie is not delightfull but burthensome, and liuing ill, she is affraid of his coming, lest hee finde her, and finde out her naughtines, and lightnes. Lastly, because their feare is ioyned with hatred of God, and so, as, whom *me feare they hate, and whom they hate they desire might perish*: So they feare and hate God, and could desire he were not. And such a man is not only an homicide, but a deicide, wishing there were neuer a God to punish him; or at least, that God either could not punish his sinnes or would not, or did not know them. And so hee could wish God were no God, who would haue him either to be vniust or vnable, or ignorant. And thus hating God, he is at the most, only possessed with a seruile feare. And so cannot otherwise, without lying to his owne soule, perswade himselfe, but that he wanteth true repentance, whose fruite is a filiall feare.

2. This is for comfort, where this filiall feare is, and to them who haue it,

*Quem metunt
oderunt, & quē
oderunt perisse
cupiunt.*

*Deum sua pec-
cata vindicare,
aut non posse,
aut nolle, aut ea
nescire: & sic
vult Deum non
esse Deum, qui
vult Deum aut
iniustum, aut
impotentem, aut
insipientem esse.
Bern.*

it, for they by it may be assured they haue the true godly sorrow. Now this is to be discerned by the contraries of seruile feare; because they who haue this filiall feare doe hate sinne because it is sinne, and would not commit it though it might bee done without danger, as a man that loatheth any meate, will not eate it, though the Physitians assure him hee may doe it without surfit, because hee hath a loathing and dislike of it. Againe, they dislike not the outward act, and externall worke only, but also the desires, motions, and affections tending thereto: they hate them though they cannot auoid them. It grieueth them to offend, yea to bee prouoked to offend, so good and gracious, so mercifull and louing a father, who hath euer been so good and gracious vnto them. Their feare is euer ioyned with loue, such as good subiects beare to good princes and children to their fathers, and therefore, they seeke to presse as neere to God as they can, & dare with reuerence of his maiestie, (like the prodigall sonne, who came to his father, and willingly yeelded himself into his hands) being troubled that by reason of their sin they cannot come

come neere enough to God, fearing to lose God. Wherefore *Augustine* compareth these to a chaste woman, who loueth and feareth her husband, and liueth with him in good sort, and would neuer haue him out of her sight, yea she so loueth him, that shee feareth to offend him because hee is her husband, she feareth to giue him any occasion to grieue, or to make him depart from her: So where there is this true filial feare of the children of God, there is all carefull auoyding of offence, there is all watchfulnesse vsed, that no cause be giuen of grieuing him, or to make him depart; there is al desire to inioy his presence continually. Which things whosoever truly findeth in himselfe, hee may know himselfe to haue this fourth effect of true repentance, yea to haue repentance it selfe, and so to be in the state of saluation.

The fifth effect and fruite of this repentance is desire; yea what desire; which is a feruent affection to God, and his word, and to spirituall and heauenly things. That this should bee vnderstood of a care to reforme himselfe, as *Ambrose* would haue it, I see no reason, seeing it were

R

then

The first effect and fruit of repentance, is desire.

2. Cor. 7. 2.

*Desire the fifth
signe or fruit of
repentance.*

Acts 16.

Acts 2. 36. 37.

Psalms. 42. 1. 2.

then but the same with the first. Or that it should be a desire to shew their loue to *Paul*, in desiring to do what he desireth, and commandeth, I see as little reason for it; nay there is good reason against it, seeing this desire is not particular to the Corinthians, but generall to all repentants, as the other effects were. I then take it for a seruent affection to God, and his word, and to spirituall things. From whence this will arise; that,

True repentance bringeth forth a desire, and seruent affection, to God, and his word, and all holy and spirituall things. This is manifest by the example of the Iayler, who after hee was smitten with sorrow and true repentance came with this note to *Paul*, saying, *What shall I do to be saved?* being full of desire and this affection. The like desire was in those to whom *Peter* preached, and it brought forth the like words; *Men and brethren what shall we doe to be saved?* This also was in *David*, who professed of himselfe thus: *As the Hart brayeth for the ri- uers of water, so panteth my soule after thee, O God. My soule thirsteth for God, euen for the lining God: When shall I come and appeare before the presence of* God?

God? Thereby shewing the earnestnes of his desire after God. So our Sauour Christ noteth this affection to haue been in those who were conuerted and repented at the preaching of *Iohn*, saying: *From the daies of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.* The Apostle *Peter* also calleth vpon new repentants and new borne Christians, that they, *As new borne babes, would desire the sincere milke of the word:* as if he said: Are ye indeed new borne by repentance, and regenerated, then desire the milke of the word, as the child desireth the breast. This also is manifest in the Canticles, where is expressed what a desire the spouse of Christ had vnto her husband. *Draw me* (saith she) *and we will runne after thee: the king hath brought me into his chambers: we will reioyce and be glad in thee, we will remember thee more than wine, &c.* And *Dauid* saith; *O how loue I thy law! it is my meditation continually.* See in all these and by all this, how this desire and repentance haue and must goe hand in hand; yea and that also with good reason:

1. Because the repentant hath tasted of God, and his word, his good-

R 2

nes,

Matth. 11. 12.

Peter 1. 2. 2.

Cantic. 1. 3.

Psalme. 119. 97.

Reason 1.

*Serò te amari
pulchritudo
tam antiqua &
tam noua, serò
te amari. Au-
gust. Confes.
lib. 10. cap. 27.*

John 4. 14.

nes, and the sweetnes of it, wherein he can find no satietie at all, he can neuer haue enough, he is neuer satisfied, but the more he hath, the more hee may, and the more he desireth still. As *Augustine* cōfessed, after his calling when he had repented, and begun once to taste how good the Lord was, that he tasted too late of him: *I haue loved thee too late; O thou beantie most ancient, yet euer new and fresh, I haue loved thee too late.* So questiōles he thought he had tasted too little; and so shall all thinke who haue once truly begun to taste of God, for there is no satietie, and a man cannot haue his full apprehension of God and his word, till hee come to enioy him face to face, and til he come where hee shall hunger no more. If any one obiect that of our Sauour Christ which he spake: *Who-soeuer shall drink of the water that I shall giue him, shall neuer bee more athirst:* Therefore there is satietie of these spirituall things. I answered, he meaneth not that a man should haue such satietie in them, as that hee should desire them no more, but that while he tasteth of them, he should thirst after no other. As a man whose palate tasteth of that meate or liquor which delites it

it, desireth no other, but yet thirsteth and hungrereth after that still: so he that drinks of Christs water, shall find that contentment in it that hee doth not desire any other, though he thirsteth still for this.

2. Because the true repentant is enlightened with some knowledge more then hee had, of God and his word. Now as a man increaseth in knowledge, so hee doth in loue: for by his knowledge he apprehends more causes of loue in the thing loued. Then as men are hardlie drawne to loue without cause, so where they see cause they loue; and where there are more causes, they loue more. And hence it is that the repentant hath more loue to God and his word, because he seeth now more causes why hee should desire and loue them, then he did before when hee liued in ignorance. Now from this point we may learne these things:

1. That it is no wonder that there is so little loue and desire, to be found in our age, toward God and his word, and of spirituall things, seeing the doctrine and practise of repentance is so little knowne and vsed: yea and that it is so, this will prooue it; 1. Because

Reason 2.

Vse 1.

Esay ii. 9.

all the desire of most men is set vpon the world. Now you know in a Conduit, the more water goeth by one pipe, the lesse must needs goe by another: yea & as Christ saith, that a man cannot loue both God and Mammon: for not the word and the world. Againe, they mightily and miserablie complaine of too much preaching and teaching, thinking the labourers too many, which Christ thought too few, or else that they are too diligent: murmuring as it were against God, that he hath in some sort and some places fulfilled his word that he spoke by *Isaiah*: *The earth shall be full of the knowledge of the Lord, as the Waters that couer the sea*: meaning the meanes of knowledge. Which must needs argue that these complainers are no louers of God and his word, but haue soules loathing this light foode Manna: and so though it grieue me to speake it, more then I know it wil them to heare it; yet I must tell them, that this little loue to the word, nay this loathing of it, doth manifestly conuince them to be without true repentance, and so to be in the state of damnation, and in the snare of the Diuell, which hath taken them at his will.

2. This

2. This will leade vs to a fit marke and note, whereby euery man may know whether hee hath true repentance. Thou knowest thine owne hart, so doe not I, but God knoweth it, and iudgeth. Then canst thou not deceiue him. Therefore examine thine owne heart whether thou hast this desire in thee, or not: whether as a new borne babe thou desirest the sincere milke of the word, and hunger after spiritual things, as after spirituall treasure and riches. Dost thou in some measure follow *David*, whose loue to the word of God was not onely a wonder to others, but to himself, saying, *Lord how loue I thy law!* Or if thou canst not find this desire in thee, then dost thou dislike thy selfe and bewaile thy dull affections after spirituall things? Bee thou then comforted in it, that it is some token that thou art partaker of repentance.

But thou wilt demaund, how thou shalt know whether thou hast this desire or no; seeing euery man is apt to challenge this vnto himself, who hath nothing lesse.

I answer thee, that thou shalt know it by this, if thou findest no satietie in heauenly things, but the more thou

Vse 2.

Psalm. 119.

Answer.

tastest of them, the more thou desirest; for as the truth and the word of God is not vnfitlie compared to the waters of the sea, which the deeper thou drawest from the bottome, the sweeter thou shalt find them; so the more knowledge a man hath in spirituall things, the more delightfull will they be to him, though in the beginning to the taste of a naturall man they are bitter and vnpleasant, till he be changed. So againe may they be compared to the same waters of the sea, which the more a man drinkes of them, the more hee desires still: So the more a man truly tasteth of the word of God, the more he shall desire it still, hee will neuer bee satisfied, and hee thinkes hee can neuer haue enough. Hee then that findeth this in himselfe, may bee assured that hee hath repented: for this desire being present, godly sorrow cannot bee absent and wanting. But alas many men are like the woman of Samaria, who when Christ had said, *Whosoener drinketh of the water that I shall giue him, shall neuer thirst more,* presently prayed him, saying, *Master giue me of that water that I may thirst no more, nor come hither to draw:*
vnder-

John. 4. 15.

vnderstanding and dreaming of materiall water, such as shee daily needed for the bodie : So doe many men ; now for when wee talke of the desire of spirituall riches , they will talke of earthly ; and whereas they should desire those things, that concerne the spirit , all their desire is for the world : how should there bee true grace in these men ? how should they haue any assurance that they haue repented ? when they are like vnto those in the Gospell that were inuited vnto the kings feast, who had their seuerall excuses, that they might absent themselues. One said that he had taken a farme, and he must goe and see it ; another had bought a yoke of oxen, and hee must goe and prooue them : and another had married a wife, and he could not come. So many a man saith, my profits let mee that I cannot come to heare the word of God, and my pleasures carrie mee another way. Some other againe will say, when I haue done seeking the world, when I haue ouercome such a businesse , another time, or another yeere will I come to heare the word. O miserable estate ! where is that loue and desire, and that longing after the word

Luke 14.

*Redemptio ani-
ma promittitur,
nemo festinat.
Ambrose.*

word which is required in all repentants? *Ambrose* saith: If I should offer thee gold, thou wilt not say, I will come to morrow, but this day thou wilt take it: no man will deferre, no man will excuse. But the redemption of the soule is proffered and promised, and no man hasteneth. How truly may that speech of the Father be spoken of our times? for earthly things no man wil take time til to morrow, but greedily they will seeke for them, and not stay till they bee offered them. But for spirituall things most mens states are weake, and like men readie to breake, they are taking order for two, three, foure, and sixe moneths, and then are they as farre from any good sufficiency, or further then they were before. But to conclude, if true repentance bring forth desire of these spirituall and heauenly things, as their condition is fearefull who haue it not, so is theirs happie and comfortable, who vnfaignedly find it in their hearts: for it doth certainly seale vp vnto them their true conuersion and new birth, by which they are liuing creatures in Christ here through his grace, and shall liue with him in glorie, through his merits in the life to come.

The

The sixth fruit and effect of repentance is zeale ; *yea what zeale.* This zeale is opposite to luke-warmnesse, contrary to cold, it is heate. He is cold which is prophane, an enemy to pietie, and the workes of holines. He is luke-warme, that hath some phansie, or loue to good things, some righteousness in the outward act, or some common, or cursorie inclination, therewith contenting himselfe, as iudging his case to be as good as the best, and can endure to go no further: He is hot or zealous, who is feruent for the glorie & worship of God, and the works of pietie, & is sorrowful when he seeth the defect of the, in himself or others. Our point then to be noted is this :

True repentance bringeth forth zeale, that is, maketh men zealous for God, and his worship, zealous of pietie, and good workes, not to do them carelessly, and negligently, but it maketh them do, (though with great labour and cost, yea danger and hazard) those things which they see, they ought to doe. This is manifest in this place, as also in many other. As in the Reuelation Christ saith to the Church of Laodicea ; *Be zealous therefore, and amend* : noting that where zeale is, there

*The sixth signe
and fruit of re-
pentance is
zeale.*

*Zeale is the
sixth signe and
fruit of true
repentance.*

Reuel. 3. 19.

2. Sam. 24. 24.

Acts 19. 18. 19.

Reason 1.

there will also bee repentance, and amendment of life. Did not *Dauids* repentance bring forth this zeale, when he would be at cost with God to procure his worship, and would not offer a burnt offering vnto the Lord that should cost him nothing? for whereas if he would, hee might haue offered a free offering vnto him, yet he would not receiue it for nothing, but would giue the price thereof. So may we see this zeale in those men that were conuerted by the preaching of the Gospel at Ephesus, they were enforced to take their bookes, which were of a great price, and to burne them, that thereby they might glorifie God by spoyling of those things which were before the cause of his dishonor. The like may be said of *Paul* and *Peter*, *Marie*, and other repentants, who haue had this zeale, as is at large recorded in the Scripture: and how in reason should it be otherwise?

1. Because the true repentant is Gods, and chosen to life, honor, and happinesse, which this thing, namely, that he is repentant, doth manifest vnto him. Then may wee allude to that which *David* saith, in defence of his dancing before the Arke, in his zeale, when

when he was derided by Michol, gi-
uing the reason why he did it, because,
saith he, *The Lord hath chosen me, ra-
ther then thy father and all his house.* So
in this case, if he for an earthly king-
dome was so zealous for God, how
much more ought those so to be, that
are chosen to a heavenly kingdome?

2. Because he is regenerate, & made
again, and if the first creation required
as much, as *David* saith: *Serue the Lord
with gladnes:* and he addeth the reason,
*Because he hath made vs & not we our
selues;* much more doth this second.
The more excellent the one is than
the other, the more zeale is required
for the one, than for the other. *Bernard*
compareth them thus: *He that made
mee first did secondly remake me; in the
first, he gaue me my selfe; in the second he
gaue me himselfe: to whom I owe my selfe
for my selfe, I owe more then my selfe, for
that hee gaue me himselfe.* He that is
first set vp by a man, ought to bee mar-
uellous careful, & as it were zealous for
him; how much more he that being a
bankrupte, and many pounds worse
than nothing, is discharged of all, and
set vp againe? So is it in this, for men
by sinne are worse than nothing, and
being (as it were) set vp by God a-
gaine,

2. Sam. 6. 21.

Reason 2.

Psal. 100. 2. 3.

*Qui primò se-
ci; secundò re-
fecit; in primo
dedit me mihi;
in secundo de-
dit & se mihi:
cui debeo me
propter me, de-
beo plusquam
me propter se.
Bernard. de di-
ligendo Deo.*

*Reason 3.**Titus 2.14.**Vse 1.*

gaine, what zeale for the Lord ought they to haue? &c.

3. Because he being redeemed, knoweth the price of his redemption, how deere it cost God, and Christ, and why they paid so deere for him. Namely, as *Paul* to *Titus* saith, *That the redeemed might bee a peculiar people to God, zealous of good workes.* That is the ende why God gaue so great a price, as the blood of his owne sonne, that we might be a peculiar people, zealous vnto him. Then they that know this, in lieu of that mercie, will grow zealous, and think that they cannot be too zealous for him, that hath paid so great a price for them.

Now by this truth, for the vse of it, we may first condemne our age, as that which promifeth, or performeth little repentance, because there is so little zeale amongst vs: for seeing repentance bringeth forth zeale, where there is little zeale, there is little repentance, and where no zeale, there no repentance. And that I may iustly challenge our age of want of this zeale, appeareth thus, because it is growne to that in our times, that nothing is so much condemned, as the zeale here spoken of: Zeale for any thing

thing and any person, saue for God and his truth is reputed commendable, and in any course saue in the way of pietie. They are commended, who are zealous fo their prince and his crowne, and accounted good subiects; so they who are zealous for their captaine and his honour, and esteemed good soldiers; so they who are zealous for their father and master, and his credit, and are reckoned good sonnes or seruants; but if they bee zealous for God and his glorie or seruice, they shall be reuiled and derided: yea Papists if they be deuout and zealous in their superstitious vanities are commended of many; and yet Protestants if they bee zealous and forward in the way of truth and godlines, they are scorned and mocked, as *Isaac* was of *Ismael*, euen of those who liue in the same kingdome, citie, Church, and house. The people condemne thir Minister, as too zealous, and on the contrarie, the Minister the people, as too forward; so the master, the father, the husband condemne the seruant, the child and the wife, and these againe the other. How may wee thinke then that they are zealous themselues? verily if they were they would not condemne zeale in

2. King. 10. 15.
16.

in others, nay they could not. For though a man in his hypocrisie may condemne that euill in another which he allowes in himselfe, yet can hee not condemne the good hee is indued withall, for good cannot but reioyce and delite in her like. Therefore to prooue these voide of zeale, we neede no further prooffe or euidence, then their condemning of zeale, in others. When then we haue so many condemners of zeale, wee must needs haue many voide of zeale. Few we haue who can say as *Iehu*, when he met with *Iehonadab*, saying vnto him when he took him vp into his chariot: *Is thy heart upright, as mine is towards thine? then giue me thy hand, and come and see the zeale that I haue for the Lord of hosts.* Few, I say, that can take others into their houses, chambers and companie, and shew them how zealous they are for God and his glorie, in reading and conferring of the scripture, in prayer and other practise of pietie: nay, they can rather shew them how zealous and feruent they are for their pleasure and profit, for themselves and their owne states. But the zeale for the Lord of hosts they condemne in others, and therefore cannot haue it in themselves

themselves, and so cannot have true repentance.

2. By this may every one trie, whether they have repentance or not, even whether they have fire or no, by this heate. If they be not cold, nor lukewarme, but strive to bee hot, and zealous in Gods service, and in the way of piety, respecting rather what God calleth for, then fearing what men condemne. But there may well be zeale without repentance, neither is al zeale good, for there is a bad, as well as a good zeale : how will zeale proove it then? I answer, it is true, that as the sea water and the raine water agree in the matter, yet they differ by divers qualities and properties, as sweet and salt, thicke and thin, light and heauie : So a good zeale and bad are both affections ; but they differ in many several things. And first, as the Moralist speaketh, of other affections, that they are so farre good, as they are guided by wisdom, and kept within the bounds limited by it : and on the contrarie, they are euill, when they passe those bounds : So in this zeale, it is so farre good as it is gouerned by true knowledge and faith ; and so far bad, as it is depriued of this. As the Apostle *Paul*

S

saith

Vse 2.

Obiect.

Answ.

Rom. 10. 2.

Rom. 10. 3.

Luke 13. 34.

Genes. 34. 19.

saith of the Iewes: *I beare them witnes that they haue the zeale of God, but not according to knowledge*: that is, their zeale was not ruled by reason, nor grounded vpon the word of God, but according to their owne fancie: teaching vs thereby what is good, and what is bad zeale. Zeale is then euill and bad when it will not be, nor is ruled by true knowledge (that is, not subiect to the word) but by custome, tradition, our own affections and wils; and of this may be said, as before, that such haue zeale, but not according to knowledge: and they may be prayed for, as Christ prayed for the Iewes: *Father forgive them, for they know not what they doe*. And this zeale argueth no repentance: but that which is according to knowledge, submitted to the word of God, is good, and wil prooue a man to haue repentance. Againe, zeale consisteth of two affections, loue and sorrow; loue for the glorie of God and his seruice; sorrow when it is not performed. May wee compare spirituall things with earthly things? wheresoever there is this loue it is speedie for the compassing of that it desireth. Therefore wee reade when *Shechim* loued *Dinah* *Iacobs* daughter,

he was speedie in compassing that, by which he might obtaine her, though the thing was very fore and grievous which he was to doe : so where there is this affection in the heart of man, it maketh a man forward, and speedie to procure the glorie of God, and to accomplish his seruice. Secondly, loue hath another propertie ; wheresoeuer it is, notwithstanding all difficulties, discouragements, or dangers, yet will that man goe forward for the procuring of that hee loueth, and dreadeth not for any feare or discouragement, so he may obtaine the thing hee affecteth. So it is said of *Iacob*, he serued seuen yeeres for *Rachel*, and being de- ceiued by her father, in giuing vnto him *Leah* in stead of *Rachel*, hee was content to serue seuen yeeres more, and yet those yeeres seemed vnto him but a few daies, hauing borne the cold of the winter, the heate of the summer, the chilling of the Moone, and the burning of the Sunne, the dangers both by night and day ; and all this was because he loued her. So if there be this loue of God in men, it will neuer shrink for all difficulties that may be ; he that hath it, will not faint, nor be hindred with all lets and impedi-

Gen. 29 20.

2. Sam. 13. 2. 4.

ments which may fall out, as the reproches and indignities which men, Satans complices, wil be readie to cast vpon him; neither will he thinke the time long, nor the labour too much for it, but goe thorow, and thorow trauell and paine, that he may procure the glorie of God, and aduance his worship and seruice. Therefore where-as men pretend zeale, let them examine themselues according to this affection, and trie whether there bee this loue in the heart or not. Thirdly, he that hath true zeale, he hath this affection of sorrow, mourning when he cannot obtaine, or procure the glorie of God as he would. We haue begun to compare heauenly things with earthly, and spiritual with carnal, may we once more proceed? It is written of *Ammon* that when he could not inioy *Tamar*, whom hee loued, *hee was sore vexed and fell sicke, and grew leane day by day*, because hee could not enioy her; these effects had his loue in him. So when there is true loue to God and his glorie, there if men cannot further it, as much as they would, if they cannot enioy his word, if they see him dishonoured, and false worship established, they will pine and grieve

griue and fall away. As it is said, *The zeale of thy house hath eaten mee.* And as *Elias* said, *I haue been very zealous for the Lord of hosts.* Hee was so stricken with sorrow, that he was ready to die, because he saw not the glorie of God go forward: so that where there is true zeale, there is also this affection of sorrow and mourning. Then let euery man examine himselfe, by these three rules, whether he haue this affection within him or no, and so whether he haue repented: if he haue not this affection, at the best he is but lukewarme, and euen such an one whom God wil spue out of his mouth, and cast out of his house: but hauing it truly in himselfe, he may be assured he hath truly repented, and so is regenerate and holy, and shall both abide in the house of God all his life, and be afterwards receiued into his euerlasting tabernacles.

The seuenth signe, or fruit of repentance is, reuenge or punishment; *yea what punishment:* which some restraine particularlie to the Corinthians, as they did the former effect, indignation: vnderstanding it of that punishment, which they inflicted vpon the incestuous person; that where-

Psalme. 69. 9.

1. King. 19. 10.

*The seuenth
signe or fruit of
repentance is
punishment.*

2. Cor. 7. 11.

as before they spared him, now admonished, they executed the censure of the Church against him, and excommunicated him. Which admit it bee true, that it may be so vnderstood, yet it carrieth with it another generall sense, seeing al sinne is to be punished, wherefoeuer it is found, and speciallie should men begin with themselues. This being then a signe, or fruit of repentance, it must begin, and bee in a mans selfe. It differs from indignation, because that is in the affection, this is in the action: that is a iust conceiued anger towards himselfe for his sinne, and hatred of the sinne; this the punishment of himselfe for those sinnes, and a taking as it were, a iust reuenge of himselfe for them. Which is when men haue offended in yeelding too much to their owne desires, pleasures, delights, and profits, then for the freeing of themselues from the euill of sin, they denie some things to themselues, which otherwise they might lawfullie vse for their comfort: which if they doe not, they shall, in the punishment which God shall bring vpon them, taste the bitternes of that, that seemed sweete vnto them. The point then is this:

True

True repentance bringeth forth punishment or reuenge. That is, he that is trulie penitent doth holilie and iustly punish himselfe, and is reuenged of himselfe for his sinnes. Which as it is manifest in this place, so also in diuers other places: as first, some doe not vnfitly applie to this purpose that place of *S. Paul* to the Corinthians, *If wee would iudge our selues, we should not bee iudged*: Which though in the generall it be spoken of the whole conuersion, and of the whole act of repentance, with al the appurtenances, yet the whole will carrie this particular. Thus *Dauid* repenting, punished himselfe in his humiliation for his child, and his sinne, who besought the Lord, and fasted, and lay a whole night vpon the earth, and would not for that time receiue any meate for his refreshing. Likewise another example in the same man may be seene, when in giuing way vnto his lust, he had desired the waters of Bethlehem, and after did see it was brought with the liues of his three Worthies: to take a holie reuenge of himselfe, hee would not drinke of it, but powred it vpon the ground, for a sacrifice to the Lord. Likewise, we haue the example of the

Punishment is the seuenth signe of repentance.

1. Cor. 11. 31.

2. Sam. 12. 16. 17.

1. Chron. 11. 18. 19.

Luke 7.38.

Acts 19.19.

Reason 1.

*Necesse est ut
quis vindicet
eum, cuius erga
se sentit affe-
ctum. Ambros. in
hunc locum.*

woman, that shewed the fruit of her repentance, hauing before abused her cies to vncleannes, and her haire to vanitie, by laying it out to the inticing of youth to follie, when she had repented she tooke a holy reuenge of her selfe, and vsed her cies as a spring to yeeld water to wash Christs feete, and her haire to be as a towell to wipe them. So likewise those cunning men that were Necromancers, being conuerted by the preaching of the word to repentance, would burne those bookes that were before deare vnto them, for a reuenge vpon themselues for their sinne, shewing both an indignation in the affection, and a iust reuenge in the action. Thus then and in these and such like hath repentance brought foorth this reuenge or punishment; and reason it should:

1. Because the repentant now discerneth two things which he saw not before: 1. Gods loue to him. 2. His dislike and hatred of his sinne. Now then for his loue, he taketh punishment, and an holie reuenge of himselfe. *It is necessarie (saith Ambrose) that euerie one should take reuenge and punishment for him, whose loue and affection hee perceiueth to bee towards him.*

For

For so shall he shew loue againe.

2. Because by this he may preuent Gods punishment of it. For the Apostle *Paul* saith: *Iudge your selues, and yee shall not be iudged.* As if hee should say, iudge not your selues, and yee shall bee iudged of God: but take this reuenge on your selues, and iudge your selues, and God shall not iudge you. He doth not speake this as if it were any redemption or satisfaction for the punishment, but because it was Gods counsell and purpose, by chastening and correcting of them, to shake them from their security, that being put in minde of his anger, they might bee more warie afterward. Which man doing by this voluntarie reuenge, preuents God, that there is no neede of any such admonition from him: for as diseases are cured by contraries, so are these euils.

Why then (may some obiekt) are not the penances, pilgrimages and other sort of punishments lawfull in poperie, or why should they be condemned as they are?

I answer briefly (for it hath bin answered at large in the point of humiliation) that we condemne them, because in some of them we may say, that they

Reason 2.

1. Cor. 11. 37.

Obiect.

Ans.

they are spoiled in dressing, and vse the prouerbe much more truely here, then men doe in their choler, when their meates distaste their palats; God sendeth meate, but the diuell sendeth Cookes. God hath ordained some of these, but the diuell hath stirred vp men, to corrupt them seuerally, to make them distaste God. Namely, that whereas God commandeth, or alloweth them to be done, and that men shall doe them; to the end they may dislike God, and be made vnprofitable to the actor, the diuell hath taught them to make that publik, which should be priuate, and so by ostentation, or hypocrisie to marre the act; yea to vse them at such times, as the Lord calleth to the contrarie; yea to thinke by them to merit remission of sinne, at least of the temporall punishment: which as it is ignorantly taught by their priests, (seeing remission of sinne goeth before this, a man hauing no sooner beleeued, and repented, but both the guilt and punishment are remitted, euen before hee can performe any such act as this) so is it sacrilegious to Christ, who hath freed vs from both, whereas this makes his sufferings and merits imperfect,

perfect, and for one of them only. And this is like that *Colloquintida*, which spoiled the whole pot of pottage, which was made for the children of the Prophets. These are like good medicines, which being not taken in their time, season, and quantitie, are poysons rather then medicines. But others of them are will-worship, things without warrant, precept or practise, and so good reason there is, why we should condemne the things and reprove their authors. And now I come to the vses of this seuenth and last signe.

2.King.4.38.

I. If this be so, how can many men perswade themselves that they haue repented, when there is in their affection, no indignation against themselves and their sins, and in the action no reuenge nor punishment? they haue done no execution vpon themselves or their sinnes, they neuer yet restrained or bridled their lusts, for all their offending by them in whoredomes, vncleannes, and wantonnesse. They neuer yet abated the vanitie, and excessse of their apparell, which made them offend against that sobrietie, which becommeth women, that professe the feare of God. They neuer yet fasted a meale or two, a day or two, because

Vse I.

1.Tim.2.10.

Esay 56.12.

Prou.23.35.

Vse 2.

because they offended in gluttonie, drunkennes, & excesse. But rather like those whom the Prophet *Esay* speaketh of, who said, *Come I will bring wine, and wee will fill our selues with strong drinke, and to morrow shall bee as this day, and much more abundantly.* Or else like vnto him that *Salomon* speaketh of: *They haue stricken me, but I was not sicke: they haue beaten me, but I knew not when I awoke: therefore will I seeke it yet still.* These and such like cannot perswade themselves they haue true repentance; or if they doe, it is a deceitfull perswasion. If the *Corinthians* had been still indulgent to the incestuous person, and not haue punished him, and excommunicated him, would euer the *Apostle* haue acknowledged them to haue truly repented? surely no: and when as they neuer tooke any reuenge of themselves for any sinne they haue committed, shall God acknowledge them for true repentants? questionles no: and that shall they one day know when God will iudge them, because they haue not iudged themselves.

2. This may teach men (to the end they may be perswaded their repentance is true, & to seale it vp to themselves)

selues) both to search their hearts for this, and to labour still it may be found in them, euen this punishment, and reuenge. If they haue been, or they be Iudges to themselves, and excutioners for the Lord against those things wherein they haue offended him, and haue been reuenged of themselves, and their sinnes for the Lords sake. As ha- uing offended in gluttonie, they re- uenge themselves by fasting meales, and daies. If by whordome and vn- cleannes, they be reuenged of their lusts, and flesh, by reforming, and brideling of the, by some lawful seue- ritie afterward. If in couetous cat- ching, and polling of other mens goods, they will bee reuenged of themselves, by restitution, and demi- nishing their store. If in vsing exces- siue pride of apparell, by withdrawing from themselves such costlie attire, as might happilie otherwise be' worne, both for their calling and abilitie. And so in all things taking a godly re- uenge of themselves, and of the flesh for withdrawing their soules from God, and making them to do that which is contrarie vnto him, dealing in this case, as a chaste woman would do, who being maried to a cer-
taine

taine noble man, absent, and vnseene, should be perswaded of some baud, or pandor, that another is her husband, and so being credulous, should take him, dwell with him, and vse him as her husband. But after, vnderstanding better, and that she was abused by this leaud woman, how would she handle such a deceiuer? with what indignation would shee looke vpon her? how full of wrath would her heart, and countenance be? how would she be reuenged of her? she would thinke it too little to drinke her blood, and teare her flesh, but by all means would torture her, who had so deceiued her, and brought her into that pollution. So the soule, whose eies God hath opened, and inlightned, by which shee seeth her lawfull and true husband, for whom she was created, and seeth also, how by the deceit of the flesh she was drawne, to affect and imbrace, to loue and liue with that which is contrary to God, and giue that vnto it which is Gods: how can she abstaine from this holy reuenge? how can she chuse but afflict the flesh, that she may reuenge this iniurie to God and her selfe? By which this will be manifest, that such a soule hath repented, and returned.

Prouided

Prouided that all this be done of men without any conceit of merit, or satisfaction to God for the sin, or punishment, but onely as an effect of repentance, to seale the same vp to themselves, and by this to preuent sinne to come, that they may preuent the iudgements of God: that finding out the depth of the wound that sin hath made, they may thus remoue the causes, and extinguish the remnants of it, taking away the occasions, and preuenting the reentring of it again, and so preuent Gods hand, which would otherwise smite the; not to be satisfied in the course of his iustice, (which was effected by Christ; neither would he touch vs for any thing past, if by perfect forsaking of sinne, we were fullie ioyned vnto him) but to driue vs by bitter sorrow, to purge out that sinfulness and those remainders which our precedent sins left behind them, in respect whereof we are not yet fully ioyned to Christ. And so hauing this signe as the others, may bee assured they haue truly repented, are regenerated, and haue Christ in their hearts, as the shepheards were sure, when they found all the Tignes the Angel gaue them, that that was he they found

Luke 2.16.

*The time of re-
pentance.*

*This life is the
only time of re-
pentance.*

2. Tim. 2.25.

Reuel. 2.21.

Luke 13.5.6.

found in the cratch : and so may they bee assured that when death shall come, they shall (as *Simeon* prayed when he had Christ in his armes) depart in peace, and enter into glorie.

Now from these signes and fruits of repentance, we must proceed in the next place to the time of repentance, when men ought to performe this dutie. And first of the generall time of repentance.

In this life and vpon the earth there is only place for repentance, men onely can heere repent and turne to God. So much that place of *Timothie* prooueth, *Instructing them with meekenes, that are contrarie minded, proouing if God at any time will giue the repentance, &c.* Wherby it appeareth that this repentance must bee in this life, because the ministry of the word is onely of vse in this life. Again, in the Reuelation Christ speaking of *Iezabel*, saith, *he gaue her time & space to repent.* Meaning, he had let her liue to repent; if he had cut her off before, hee had taken from her the time of repentance. This is insinuated in the parable of *y figtree* in the Gospel, where our Sauior Christ saith, *Except you repēt you shal al perish:* wherupon he doth inferre the parable, that hauing

and bestowed all the cost that might be, and yet it brought forth no fruit; the Master of the Vineyard commanded it then to be cut downe. Insinuating, that if they did not bring forth the fruit of repentance before they were cut downe and died, they should neuer do it. Also the preaching of Iohn Baptist witnesseth the same, who saith: *Now is the axe put to the roote of the tree: therefore euery tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Also the Lord speaketh by the Prophet Ezechiel: *As I liue, saith the Lord God, I delight not in the death of a sinner, but that he turne and liue. Turne you, turne you from your euill waies, for why will yee die, O ye house of Israel?* Cyprian thinketh that this place doth prooue, that repentance is only to bee performed in this life, because God saith, that he will not the death of a sinner, but rather that he returne: noting that if he do die, then the time is past, therefore he desireth his turning before he dieth. S. Paul saith, *We must all appeare before the iudgement seat of Christ, that euery man may receiue the things that are done in his body, according to that he hath done, whether it be good or euill.* Whence I gather, that e-

T

uery

Math. 3. 10.

Ezech. 33. 11.

Cyprian. lib. 3.
Testimo. ad-
uersus Iudeos
ad Quirinum.

1. Cor. 5. 10.

uery one at the general iudgemēt day must giue an account of y^e things done in his bodie in this life, but nothing of things done after this life. Which place with the other proue that repentance is an act to be performed in this life onely: and reason it should be so:

Reason 1.

1. Cor. 13. 13.

Reason 2.

1. Because repentance is a fruit of faith, and is performed of none but they who haue faith; it neither goeth before faith, neither can come afterward, when faith is ceased and is no longer; but in this life onely faith hath a being, and not in that life which is to come: for both faith and hope cease to be after this life. For *S. Paul* faith, *Now abideth faith, hope and loue, euen these three: but the chiefest of these is loue.* The reason is, because faith and hope end in this life, when a man hath obtained that he beleued and hoped for; but loue is euermore lasting: faith then ceasing in this life, which is the tree that bringeth forth repentance, repentance being the fruit must needs cease.

2. Because the essentiall parts of repentance cannot be performed but in this life; which are mortification, and regeneration; there being afterwards no corruption, and sinne to be mortified, namely in those who haue right

to repentance and are the subiects of it.

Vse I.

The first vse of this doctrine is this, to teach vs, that if there be no vse of repentance after this life: then is there no vse of Purgatory, such as the Papists speake of: for men die either repentant, and so not capable of that place; or vnrepentant, and so deseruing a worse. For afterward is no place for repentance, and then for no redemption and deliuerance; for their satisfaction being a part of their repentance, and no repentance but in this life, therefore after this life can be no satisfaction. For, for them by commutation of penance, to free men from the paines of Purgatorie, is absurd, for that commutation cannot be without repentance. This error seemeth to rise from the practise of the Church, who in the more purer times of it, when they had excommunicated any for a publike offence, and had set him a long time of his repentance, that is, to manifest it vnto the Church, if before that was accomplished, they saw sufficient signes of his repentance, they sometime remitted; more or lesse of it. And vpon this and from this grew these satisfactions and

*Post animæ e corpore egres-
sum, statim fit
bonorum &
malorum di-
stinctio: ducun-
tur enim ani-
mæ, ad loca que
eis digna sunt ab
angelis: bono-
rum quidem in
paradisum, im-
piorum vero ad
inferiora loca,
ubi custodiun-
tur usque ad re-
surrectionem.*

Iust. Mart.

quæst. 75.

Vse 2.

2. Sam. 18. 27.

commutations. But that was onely a mitigation of the punishment, which the Church had designed, and yet not without repentance; but neuer of that which God had appointed, did they remit or think ypon to change; which these malepartly do, at least according to their owne doctrine; and that without repentance, there being no repentance after this life nor place for that. But as *Iustin Martyr* saith; *After the soule is departed out of the bodie, est-soones is there made a distinction of good and euill: For the soules are carried by the Angels to those places which are worthie of them and are fitted for them: the soules of the good are carried into paradise, but the soules of the wicked are carried to hell, where they shall be kept till the resurrection.*

2. This will afford comfort vnto as many, as haue truelie repented; which comfort standeth in this, that though their liues be short, and not so short, as vncertaine, being not certain of one day or houre, being tennants at will; yet let death come when it wil, they are prouided for it, and may giue it entertainemēt with cheereful countenances. And as *Dauid* said of *Abimeaz*, he is a good man, and commeth

with

with good tidings: so may they say; that haue repented, of death, let it come, it bringeth good tidings vnto them, because they are at peace with God, and in fauour with him; for they know that euery thing shall turne for their aduantage, death it selfe shall be an aduantage to them. This made the Apostle *Paul* desire to die, because he might bee with Christ; when hee was once assured that he was reconciled to God. A malefactor, who hath offended the law, and for the same is taken and committed and in danger of death; yet if hee can a weeke before the Assises get his pardon from the prince, then though all the other prisoners be full of terror and griefe, yet he wisheth euery day, for the day of assises, because he is then sure to be acquitted. So a man that hath repented, by which he hath assurance of pardon and reconciliation with God, needes not feare this day of assise or iudgement, howsoeuer others may feare and quake when death commeth, because they must not onely depart from men, but instead of their societie, shal haue the diuell to terrifie them, and hell to torment them, and the whole wrath of God laid vpon them for their impeni-

Phil. 1.23.

*Non hoc est male
mori, violenta
morte finire, sed
in peccatis mori.
Chrysost. hom. 5.
ad pop. Antioch.*

*Hilarion ani-
mam agens ei-
dem dicebat:
egredere anima
mea, quid time?
septuaginta pro-
pe annis serui-
uisti Christo, &
mortem times?
Hieroni.*

tence; whereas he, I say, that hath re-
pented shall not neede to feare, nei-
ther an euill death, nor a sudden death:
not a sudden death, because if he haue
repented, no death can come suddenly
to him; nor yet an euill death, for
what euill death can come to a man
that hath liued well, and hath truely
repented? That is not, saith Chryso-
stone, to haue an euill death, to end his
daies by a violent death, but to die in his
sinnes, which no repentant doth. Like
to that which Hierom reporteth of
Hilarion, comforting himselfe against
the feare of death, when he said to his
soule: O my soule goe out of thy house
of clay, why art thou afraid? these se-
ventie yeeres almost hast thou serued
Christ, and dost thou yet feare to die?
The like, I say, may a repentant man
say to his soule: Goe out my soule,
why shouldest thou bee afraid to goe
to him, with whom thou art recon-
ciled, and from whom thou hast a
discharge of all thy sinnes? It is for
them to feare to die, who haue ne-
uer repented, who neuer serued Christ,
but haue been the slaues of their flesh
and Satan; seeing whose they were
liuing, his shall they bee dying. It is
not for him to bee vnwilling and
fearefull

fearefull to goe to Christ, who be-
leeues that hee shall begin to reigne
with Christ, because hee hath here
suffered and crucified his flesh and his
lusts for Christ, and his loue.

3. This may teach vs that if there
bee no time for repentance after this
life, then is it a fearefull condition,
wherin many men are who contemne
repentance when they are called to it.
And no maruell if death be so feareful
to them. For thence is the feare of
death (saith Chrysostome) because wee
liue not in austeritie fitting Christians,
but leade a delicate and voluptuous life.
Euen such a life as all they who put
far from them repentance, haue made
choyce of to themselves, and so can-
not but bee pressed with the guiltines
of their consciences, seeing they neuer
tooke the way to haue any discharge:
but are like to a malefactor that hath
neglected the time, and hath not got-
ten his pardon, till the day of Assises
come, when it is too late to seeke for
it; must he not needs be in great feare
and horrible distractions? much more
feareful must it needs be to these, who
haue neglected the time of repen-
tance, & so of obtaining their pardon
euen till the very day of their iudge-

*Lyde timor mor-
tis, quia non vi-
uimus in asperi-
tate Christianis
congrua, sed so-
lutam & mol-
lem amamus vi-
tam. Chrysost.
hom. 6. ad pop.
Antioch.*

*Si illis dicitur,
cras & egredie-
mini, commina-
tio non consola-
tio erit ista.*

*Bern. in vigil.
natal. Do. serm. 2*

*Si tales morien-
do non tam e-
gressi dicendi
sunt, quam in-
gressi: qui non
in lucem, non in
libertatem va-
dunt, sed in car-
cerem, sed in te-
nebras, sed in
infernium. Ibid.*
*The particular
time of repen-
tance.*

*Repentance
must be present
and speedie.*

Psal. 95. 7. 8.

Matth. 3. 2.

Matth. 6. 33.

Hebr. 3. 13.

ment: To these, as Bernard saith, if it should be said to morrow you shall goe out, it should be a commination and no comfort: yea and to conclude, as the same father speaketh; These dying in this condition, are not so much to bee said to goe out, as to goe in: who goe not into the light and into libertie, but into prison, into darkenes, into hell.

Now wee will proccede to the particular time of repentance, which is double; first, present, it must be done instantly without delay: 2. Continuall, it must be done constantly and euery day. And first for the present and the speede of it.

Repentance must be done speedilie without delay, or deferring from time to time, or from one day to another. Which is manifest by the Scripture. David saith: To day if ye will heare his voice harden not your heart: As if hee said, if you will repent, you must not deferre it till to morrow, but it must be done while it is called to day. And S. Iohn saith: Repent, for the kingdome of God is at hand: And our Sauour Christ saith; Seeke ye first the kingdome of God, and the righteousnesse thereof. The Author also to the Hebrewes saith: Exhort ye one another While it is called

called to day, &c. This counsell the Prophet *Esay* giueth vs: *Seeke the Lord* (saith he) *while he may be found, call vpon him while he is neere.* All which and many of the like kind prooue that repentance ought to be without any delaying or putting off, and not without cause:

Esay 55.6.

1. Because the deferring of repentance, if euer it bee performed, breedeth more matter of hartie, and bitter sorrow for sinne, so that the present delight will neuer answer, nor counteruaile the future paine and griefe; or if it neuer be performed, then do men but fill vp the vials of Gods wrath, and heape vp iudgement to themselues, as *S. Paul* saith in his *Epistle to the Romans*; *But thou after thine hardnesse, and heart that cannot repent, heapest vp vnto thy selfe wrath against the day of wrath.*

Reason 1.

Rom. 2.5.6.

2. Because by deferring, a man may bee depriued of the meanes, by which God vsually worketh this repentance, and regeneration, which is the word; for they see it is translated from place to place, from one parish to another, from one land to another, and this is that whereby God vsually worketh it: which if it be taken from them, how can

Reason 2.

Reason 3.

can it be expected they should come to repentance? or who shall worke it in them? for if they neglect the means, it is presumption to hope God will worke it without the meanes.

3. Because the longer he deferreth it, the harder will it be for him to repent, partly because he groweth more in sinne: for it is not to be denied, but that men generally, and naturally, as they grow in strength, wit and worldly wisdom, so they grow in sinfulness, hardness of heart, and other infidelitie. As the drunkard doth not quench his thirst, nor satisfie his appetite, but increase the burning thirst of his bodie, and insatiable temperance of his minde: so sinfull and worldly pleasures, the longer they are enjoyed the more greedily they are desired, and more obstinately preferred before God, and spirituall graces. And partly because sin will take the deeper roote, and the longer the tree groweth the hardlier it is remoued, for the roote is the deeper, because custome will adde to nature, and so will proue vnresistable, and almost not to be reformed. Of a peruerse will (saith Augustine) riseth lust, and lust being obeyed, groweth to a custome, and while custome

is

*Voluntate per-
uersa facta est
libido, & dum
seruitur libidi-*

is not resisted, it groweth to a necessitie. And so by this delaying of repentance, it is made almost impossible, at least maruellous difficult and hard.

4. Because late repentance is not so acceptable, partly because it is seldom true repentance: and partly, as Basil saith, If a man leaue sinne when age and weakenes hinder him for following of it, we must thank his weakenes, and not him. What thank is it to renounce the world, when hee is leauing of it? to mortifie his members, when they are mortified by sicknes? when it is like, sin rather leaueth him then he leaues sinne?

5. Because by repentance a man is regenerate, made a new man, and as it were reneweth his youth. Now if a Physician should promise to make an old man a young man, what speede would he make to take his diet? So ought men in this case to make speede to returne vnto God, when repentance hath that effect that of old men, it maketh them yong and new men. If men will runne to a Physician that can but cure the bodie, how much more ought they to make speede to God by repentance, when they shal by this meanes be made new creatures in Christ Iesus? And thus much

ni, facta est consuetudo, & dum consuetudini non resistitur, facta est necessitas. August. Confess. lib. 8. cap. 5.

Reason 4.
Si aetate prohibitus a peccato disistis, debilitati gratias agendum. Basil. exhort. ad Baptis.

Reason 5.

Basil. exhort. ad Baptis.

much for the doctrine and the confirmation of it both by the word and by reason. Now follow the uses.

Use 1.

Ierem. 8. 7.

Ephes. 5. 14.

*Resistantum
verba lenta &
somnia lenta,
Modo, ecce mo-
do, sine paulu-*

1. This reproveth the corruptions of men, who living in the sound of the Word, and being made to perceive and discern the necessitie of this dutie of repentance, yet still deferre and prolong it, being not so wise in their generation as the children of the world are in theirs, who take the time and opportunitie. The Merchant buyeth while the Mart lasteth, the souldier fighteth while the battell endureth, the husbandman soweth while it is winter, reapeth when it is harvest, maketh hay when the Sun shineth, the smith striketh while the iron is hot, yea & the Stork, & the Turtle & the Crane know their appointed time: but men know not their time of returning vnto God, or they doe neglect it, though they be continually called vpon, and heare the voice of God; *Awake thou that sleepest, stand up from the dead, and Christ shall giue thee light.* Yet they like drowsie men sleep still in sin, and answer nothing else but those remisse and drowsie words; *Anon, behold anon Wee come, let vs alone a little: but this anon and anon hath no measure with it,*
and

and this suffer me a little is drawne out to the length; till Satans generall practise preuaile against them, which is to deceiue carelesse sinners, by promising them time enough: as raking vsurers are wont to giue day to yong heires, from time to time, till at last they winde their inheritance from them. These neuer thinke that impenitencie is a sin, and a sin against the Gospell, greater then that is against the Law, making all their sins more sinful: as the Author to y^e Heb. affirmeth of it, these remember not how hard sin will be remoued, when custome is added to nature, as a twofold cord to bind sinne vnto them. And as *Zophar* said to *Iob* of a wicked man, that his bones are full of the sinnes of his youth, and it shall lie downe with him in the dust: as diseases after they are entred into the marrow and bones are incurable, insomuch as they go with men to the graue: so doth sinne with the vnrepentant vnto his death. These remember not how hardly Satan can bee cast out, when hee hath kept a long time possessiō, nay how vnwilling they will grow by this continuance, to goe out of his bondage. As a captiue who hath been laid long in prison, hath both lesse

lum: sed modo
& modo non
habebat modū,
& sine paulu-
lum, in longum
ibat. August.
Confes. lib. 8.
cap. 5.

Heb. 2. 2. 3.

Iob 20. 2.

Ecclel. 12.5.

lesse meanes, and lesse desire of libertie: for his captiuitie by long continuance is made more familiar. These forget that sinne, and the strength of it is increased, partly because it maketh grace weaker, as a disease doth nature, and partly because it bringeth in more, as one sinne brings in a second, and that a third, and so it is hard contending against two or twentie. These remember not how old age and sicknesse will bee most vnfit for this, because it is indeed hard and difficult, and a heavy burthen, and a hard duty, when as age and sicknesse are a burthen, not to be borne of themselves, yea when the grasshopper will bee a burthen; and when they are not able to put off or put on their apparell, how shall they put off sinne, and put on righteousness? Yea if they would then goe about it, and were able to doe some thing against their corruption, yet Satan ioyning himselfe in more malicious diligence to keepe them from it, then before, when as he seeth the time draweth neere, wherein he must attaine his purpose, or else for ever faile of his desire, how little in such weakenesse shall they preuaile against him? These remember not that

they

they may be depriued of the meanes, whereby this is to bee wrought in them, God taking it from them, or keeping them from it. And if it was not effectually to conuert them when they often had it, what hope can they haue to be turned without this? Oh, but some will say; sicknesses may worke it, for it putteth vs in minde of our ende, and it openeth the eare, that before was shut. But medicines are for the diseases they are ordained, and if the medicine cure not the eies, which is ordained for it, and hath a vertue to cure it, what shall that doe, which hath no such power? Admit it putteth men in mind of their end, and so that they were certainly assured to die to morrow, yet S. Paul in his epistle to the Corinthians speaketh of some, who thought of dying to morrow, and yet no such thing was wrought in them; for they said, *Let vs eat, and drinke, for to morrow we shall die*: Which sheweth that men are neuer a whit the neerer by that assurance of death, to their conuersion, which is only wrought by God, not by the meanes of sicknesse, or feare of death, but by the preaching of the Word, which is Gods ordinance. But admit they

.Cor. 15.32.

they haue the word, and the Minister comming to them: know they not that many sicknesses, shutteth the eare, as well as others open it? And may it not be iust, that they which had a deafe eare to God in their health, should be made deafe by him in their sickness? or that he should lay vpon them a kind of lethargie, and drowsie sickness, so that they cannot be awaked to heare two sentences together? or giue them a crasie and diseased braine, that they shall be able to conceiue nothing, or remember nothing? Finally, these remember not that they may haue such hardnesse of heart, that they cannot finde repentance, though they seeke it with teares, as *Esaie* did. Lastly, they remember not, that if they could doe it, yet how vngratefull, and vnacceptable it should be to God, that when they can no longer serue sinne, and Satan, they should offer themselues to God, when they were weake and blinde, and lame, and sicke; *Cursed is he that hath a male, and sacrificeth to the Lord a corrupt thing.* As if hee should say, Cursed is hee that hath strength of yeers, action of body, and affection of soule, and spendeth it in the seruice of the flesh and Satan, and offers

Mal. i. 4.

offers to God his old age, his weake and feeble bodie and soule; and it is like to be the more vnacceptable, because it is rather for feare of punishment, and hope of reward, than for any loue they beare to God. To conclude, *Basil* vrging this point, saith, *Thus Cain offered vp sacrifices to God, first he serued himselfe, and then brought to God: but God reiected both him and his sacrifice.* So let him, that shall thus serue God, and thus sacrifice to God himselfe, when he hath first serued the flesh, the world and Satan, with all the strength and liuelihood of his bodie and minde, and bring his weake and worse parts to God, looke to bee reiect-
ed of God.

2. This may perswade vs to labour for speedie repentance, to follow the counsel which the Angell gaue to *Lot* going out of Sodom, saying, *Escape for thy life*: so flec for thy life, thou that art a Christian. And the better to stirre thee vp to this, consider these two things: the follie, and the difficultie of procrastinating repentance, and turning to God. The folly appeareth, first, because prescription and custome often preuaileth against all law. For when a man hath enioied and posses-

V

fed

Sic & Cain sacrificia offerre solebat: primum quidem pro propria voluntate, &c.

Vse 2.

Gen. 19. 17.

Si res honesta
est peccatum,
hoc usque ad
extremum cu-
stodi: si patran-
ti turpis ac no-
cens, quid in eo
perseueras, quod
perniciosum
est? nullus enim
bilem euomere
querens, maio-
rem eam ex ma-
la intemperan-
tique dieta red-
dere cogitabit.
Basil. exhort. ad
Baptis.

fed a thing long, hee hath eleauen
points of law, and will by occasion of
long possession keepe it: so will sinne
and Satan doe with thee. Follie then
it is, not to make speed to take forth
an *Eiectione firme* against them. Se-
condly, what madnes is it for a man
that is fallen into some pit, or filthie
puddle, to lie still and not to hasten
out? Sin is as filthie as any puddle:
madnes then it is and follie to deferre
the comming out of it. If sinne (saith
Basil) be an honest thing, then keepe it to
the end: but if it bee a filthie and hurt-
full thing to him that committeth it, why
doest thou continue in that which is hurt-
full? for no man that desireth to ease his
stomacke of choler, will endeuour to en-
crease it by a bad and intemperate diet.
It is a maruellous madnes, that an Asse
should fall into a pit, and his master
will instantly lift him out, and yet
when hee that is a Christian is fallen
into this pit of filthinesse, he careth
not to come out. 2. It is a follie to vse
procrastination in those things whose
times and opportunitie passe, as in
transplanting of plants, in grafting of
fiées, in taming of beasts, in instructiō
of youth; for the time past will hardly
be recouered: so is it in this, there be-
ing

ing but one appointed time for it. Take heede (saith) Basil) lest thou be ashamed of thy owne purposes, when thou shalt finde that late repentance will profit thee nothing. Learne wisdom from the virgines, who are therefore accounted foolish for that they neglected the time, when they might haue had oyle, and spent it in riot and sleeping, and were after shut out and excluded from the presence of the bridegrome.

Now the difficultie appeareth: 1. Because custome is another nature, and as hard it is for a man to change, that hee is accustomed to, as to alter natures course. Hence is that of Ieremie: Can the black more change his skinne, or the Leopard his spots? then may ye also doe good, that are accustomed to doe euill. Hence also is that of Basil: As a man cannot vnlearne his mothers tongue, so can hee hardly leaue the custome of sinne. 2. Because naturall faculties will bee spent in a man by which God ordinarily worketh: much harder is it for a man to grow rich, when he hath spent his fathers patrimonie, then when hee hath those foundations and helps. 3. Continuance in sinne addeth to the weight of sinne, as a burden is increased by ad-

Vide ne te tuorum consiliorū pigeat, cum te sera nihil profutura pœnitentia ceperit. Disce prudentiam exemplo virginum, &c. Idem ibid.

Ierem. 13. 23.

Basil. ibid.

Vt moriens obliuiscatur sui, qui dum viueret oblitus est Dei. Chrysost.

ding to it. If then it bee difficult in youth to leaue it, much more in age. 4. Because at the death of a man hee hath many impediments, as the infirmitie pressing of him, the care of disposing his earthlie things possessing of him, his wife at one care, his children at another, all which hinder him that he cannot so freely thinke of his soule, and sinne: yea and perhaps, few or none will be found, when he is carelesse himselfe, to call vpon him, and put him in minde of his wants. *Who shall, saith Basil, admonish him, (that is possessed and oppressed with a mortall disease,) of things necessarie then to be remembered? Shall his nie kindred? but these cannot for grieffe. Shall strangers? but these wil contemne him. Shal friends? but these will be fearefull to trouble him, by putting him in mind of any such things. And so hauing many impediments, and few or no furtherances, how difficult will the dutie then be vnto him?* 5. It is iust with God to contemne that man dying, that contemned him liuing. And *Chrysostome* saith, *Let this affect a sinner, That he, who while hee liued, was forgetfull of God, when hee is a dying shal be forgetful of himselfe. Make speed then, and repent betime, which*

is the best way to ouercome sinne and Satan. The best way to kill an earthlie serpent is to bruse his head, not his taile; & the best way to ouercome Satan, wil be in the beginning, in life, not in death. Let vs the not put it off from day to day, and from one time to another. For it is not to morrow that God requireth, but to day: for he saith, *To day if yee will heare my voice harden not your hearts.* Put it not off till you haue disposed of your goods and worldlie affaires; for ought not thy soule to be more deare to thee then all things in the world? then take time while thou hast it, lest thou repent with teares too late, and so haue no benefit by it. Remember there wil be a time whē there will be a iudgement without mercie, when if thou neglect this day of saluation and acceptable season, thou shalt be cast to hell, and there shalt lie in miserie, howling and crying out, Oh miserable wretch; what did I meane that I did not confesse my sins, repent and turne to God, whē I was on earth? now I see others partakers of the heauenly ioyes, and I thrust out and cast into these miserable torments: when thou shalt bee inforced to say: Oh how iust are Gods iudgements? I was

Heb. 3. 15.

spoken vnto, but I would not heare: I was instructed, and intreated by the Ministers of Christ to repent, but I stopped mine eares against their admonitions. How doe I now iustlie feele that, which nothing could make me to feare? But to end this point, I suppose I haue not spent my breath in vaine, but that there are many here, vpon whom these things haue wrought, and in whom they haue begotten good purposes of repenting and forsaking their sinnes; now I beseech you by the mercies of God and the merits of Christ, and I charge you by the loue you owe to your selues and your soules, that you smother not these motions, but make much of them, and quench not the spirit, withstand not this call and exhortation of God. Let it be enough, that he hath stood thus long knocking at the doores of your heart, and hath not been let in. It is more then time, you giue ouer to abuse his patience and long suffering; and to day, while it is called, to day, hearken vnto his voice, lest you afterwards be hardned through the deceitfulnes of sinne, when you shall not be able to repent, though there may seeme to be some desire in you; and when

when he wil not be intreated, because you came not when he called you: nor will open vnto you, because you were not readie at his comming.

The second particular time of repentance is, that it be done constantly, and euery day. And so the thing is this:

Repentance is not once or twice to be performed, it is not the exercise of a Christian for once or twice, a day or two, but it must be the continuall exercise of him. The Author to the Hebrewes saith, *To day if ye will beare his voice.* And againe, *Exhort one another daily while it is called to day.* As to day admits no delay, so it admits no interruption, but this speaketh to euery man, as yesterday, so to day, and so to morrow, so long as there is to day. And S. Paul saith, *That though our outward man perish, yet the inward man is renewed daily:* what is this renewing, but regeneration? which is a part of repentance, and being to be done daily, therefore there must be a daily repentance. Againe, S. Paul saith: *Wee all behold as in a mirrour, the glorie of God with open face, and are changed into the same image from glorie to glory:* noting that when we are changed, it is

Repentance must be the daily and continual practise of a Christian.

Heb. 3. 7. 13.

2. Cor. 4. 16.

2. Cor. 9. 18.

Psal. 119. 176.

Matth. 6. 12.

Reason 1.

Ecclesia est Pa-
radisus, ibi est

not done in a moment, but from glory to glory, that is, from one degree to another. And *David* saith, *I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.* And as one saith, What is the whole life, or what are the whole actions of the godly, but repentance? for they are departings from euill, and certaine renouations or new obedience to God, or at least ought to bee. And Christ hath taught vs daily to say, *Forgiue vs our trespasses*, arguing y there must be a continual repentance, in that this prayer is to be said euery day, ha- uing reference to the petition going before, that as we must aske euery day for our daily bread wee eate, so must we daily aske for the forgiuenesse of our sinnes. Now there can bee no re- mission of sinnes, where repentance is not. Then must it be continually pra- ctised, and that for good reason:

1. Because all men, euen the best, are still subiect to fall, and to be cor- rupted, therefore they must still rise, and be purged: for liuing in an infe- cted aire, they cannot but draw cor- ruption, though they are neuer so wa- rie of themselues. Yea, seeing (as *Chry- sostome* saith) *the Church is as Paradise,* where

where there is the Serpent besetting, Eve seducing, and Adam seduced: So here is the diuell inducing, and the flesh seducing; the soule then must needs transgresse.

2. Because a Christian mans life is, a way, a path, and a walke, therefore in this way a man must not stand, but goe, he may not sit downe but goe on, and grow to perfection, and hee that doth not increase, doth decrease, for there is no standing at a stay. Now this increase is wrought by repētance and renouation. Therefore he must needs exercise regeneration, and repentance, and that not for a day but his whole life.

Repentance is neuer separated from godly sorrow, but mourne we cannot alway, seeing the Apostle willeth vs, to reioyce with them that reioyce.

I answered, that these two may well stand together, because they are exercised about diuers objects. A man may well reioyce in God, and mourne in himselfe; he may well reioyce for another mans good, yet mourne for his owne sinne, or euill; he may haue sorrow mixed with ioy. As a man when he hath escaped shipwracke and is got to the shore reioyceth in his owne safetic,

*serpens insidi-
ans, Eua sedu-
cens, & Adam
seductus. Chry-
sost.*

Reason 2.

*Via, semita,
cursus, ubi eun-
dum, non stan-
dum, & qui non
progreditur in
via domini &
non proficit, is
deficit.*

Obiect.

Rom. 12. 15.

Answ.

safety, but seeing his friend suffer shipwracke and cast away, he cannot but mourne, and instantly be thus diuersly affected: so that both these may well stand together.

Obiect.

But sometime we must sleepe, and then wee cannot repent, for then all actions, and senses cease.

Answ.

Rom. 14. 6. 8.

I answered as *Paul* did some men for indifferent things: *Hee that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord: He that eateth, eateth to the Lord, and giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.* So may I say, he that sleepeth, sleepeth to the Lord, and giueth God thanks. For euen by our sleepe wee obey God, who hath so made our natures; and if we receiue it as we ought to doe, we doe then performe an action, whereby we doe glorifie God, for thereby were are made fit, and able to performe seruice vnto him, and so we not only sinne not, but doe good then.

Obiect.

Some againe may obiect, and say, that repentance is physicke, and that is not to be taken euery day, for if it bee it will doe more hurt then good.

Answ.

I answered, it is true, it is compared

to physicke, but similitudes doe not hold in euery thing, they runne not vpon all foure: therefore though it be like physicke in some things, yet in other things it differeth. Men take physicke but seldome, because their bodies are not alwaies distempered: but for the sicknesse of the soule it is contrarie, for that sicknesse seaseth vpon a man continually, therefore hee must vse repentance alway. Besides, physicke for the bodie is not vsed dailie, because no man can take physicke so warily, but oftentimes it will take away good humors, as well as bad; but it is contrarie in repentance, for it taketh away al bad humors of the soule, and leaueth the good behind. Therefore there ought to be a continual vse of it, and that to good vse and purpose. But now I come to the vses.

1. This serueth to reprocue all such as repent, or practise this dutie of repentance; only by fits with intermission, onely taking it vp as a tertian or quartan ague, euery other day, who diuide their time betwixt God and the world, begin in the spirit, but end in the flesh, who being gone out of the Sodom of sinne, doe not goe forward in their iournie, and practise of this

Vse 1.

this, but with *Lots* wife looke backe, with a desire to inioy the pleasures thereof; which prooueth directly, that their repentance was neuer good, not because they fall, which is incident to all, but because they still practise not this dutie of repentance, to rise again. And hence it commeth that these men prooue farre worse, then they who neuer made any such shew of repentance, and much more secure. For as it is with a salve applied to a wound, which wanteth a vertue to heale, the sore and venome of the disease, ouercomming the vertue of it, the wound doth more fester, and ranckle inward: so this spiritual salve applied to soules wounded with sins, not curing them, they waxe worse and worse: or when a salve is not continued, but the wound is suffered to take cold, and to ranckle inward; so it is with them that are not cured by this spirituall salve, they grow worse and worse. As men roused out of sleepe, with some stirring noise or vnusuall sound they presently start vp and are amased; but after they haue been sometime acquainted with the noise, they can sleepe securelie and not bee much disquieted: so awaked out of their carnall securitie by

by the threatnings of the law, as it were by canon shot, thundred in their eares, at the first they begin a little to bee affected, but after falling asleepe againe in their sinnes, these fearefull sounds nothing disquiet them, but they are much more secure.

2. This may perswade vs as to begin with the first, so to hold on with the last, to be both speedie and constant, in the practise of this dutie of repentance, by which we may assure our selues, the rather that it is true, when it is constant, and not variable, and by fits. If we finde it oftentimes difficult, and that when we haue overcome one, straightway there riseth vp another; nay if like the monster *Hydra*, when one head is cut off, many others arise, at least appeare; yet must wee continue. For men that desire health, doe not giue ouer their physicke, if they see their disease grow, but the greater it is the more they seeke after the meanes, and doe more frequently vse them. And if not with one indeuour, thou canst ouercome sinne and corruption, thou maist with the 2.3.5.10. as *Chrysostome* speaketh of the cutting downe of an oake by many strokes which cannot be by one.

Vse 2.

*Chrysost. hom. 3.
Pœnitent.*

Desinit esse bonus, qui desinit velle fieri melior. Bern.
Perfectum esse nolle, delinquere est. Hieron.

one. If they be hardly ouercome with all thou canst do, think they will ouercome thee, if thou neglect them. Therefore, this repentance must bee continual for mortificatiō; so must it be also for regeneration: men must labour, and not thinke they be holy enough; for as *Bernard* saith, *That man ceaseth to be good, that doth not indeuour to grow better.* Yea as *Hierome* saith: *Not to strine to be holy is to be corrupt*; not to continue in that endeouour. For going against the wind and tide in this, if there be not a continuall rowing, if any remissiō of the hands, or any time sitting still, they must needs decay, and fall backe. Besides, if that were not, yet here is it much more true, then in the body; a little thing, as a surfet, and such like, decaieth the health, and strength of it in a moment or minute, or very short time, more then many meanes, and long time, will recouer the perfect health againe. But the soule that was corrupted in a moment almost, is not recouerable in so short a time, as the other is; therefore there must bee a constant care to practise this, by which it may bee recouerred, and repaired, and so fit to receiue the Lord, whether comming in grace, or
in

in glorie. For who, about to intertaine a king, doth not prepare, and adorne his house, that it may be fit to receiue him, and fit for his abiding? dare any man in a beastly and beggerly house offer to receiue a king? And know, as *Chrysostome* saith, *That one day is not enough to repaire or adorne a house for Christ, but a man had neede to spend his whole life in repairing the hall of his heart for the eternall king. But thou hast sinned, let it repent thee: for repentance doth purge a sinner and repaireth holines in him.*

In the next place, in this doctrine of repentance, we must speake of the impediments which hinder men from the doing of it, and from the speedie doing of it. And the first of these is ignorance; not that I suppose any in the Church, is ignorant that it ought to bee: but ignorance of the nature of repentance, how it is a change, how there must be a mortification, and regeneration, and such like, and as concerning this I say:

Ignorance of the nature, substance, and parts of repentance is a great impediment to keepe men from repentance, and from the speedie, and continuall practise of it: which is manifest

*Nec sane sub
una die adorne-
tur domus
Christo, sed per
totam vitæ no-
stræ ætatem;
æterno principi
in referenda
humani pecca-
toris aula com-
ponatur. &c.
Chrysost. hom.
de militia
Christi.
The impedi-
ments of repen-
tance.*

*Ignorance the
first impedi-
ment of repen-
tance.*

3. Iohn 3. 4.

Acts 2. 37. 38.

manifest by that of *Nicodemus*, who was amazed at this doctrine of repentance, and regeneration, as neuer ha-
 uing heard of any such thing before :
 for when Christ said vnto him ; *Ex-
 cept a man be borne againe, he cannot see
 the kingdome of God ; Nicodemus*
 thought that Christ had spoken of a
 naturall birth, and said, *How can a
 man be borne which is old? can he enter
 into his mothers wombe againe and be
 borne?* He could not be ignorant that
 such a thing was to be performed, as
 being a great Rabbi in Israel, and
 therefore knew the exhortations of
 the Prophets, *Eschew euill and doe
 good.* But yet the nature, and as it were
 the marrow and pith of this he knew
 not, and so could not make speede to
 performe it. So was it with *Peters* hea-
 rers ; for when they were pricked and
 touched in their hearts by the prea-
 ching of *Peter*, *They said, men and bre-
 thren what shall we doe?* *Peter* then cal-
 leth them to repentance, and said, *A-
 mend your lines, and be baptised, &c.* So
 that wee may see by these men, what
 was the impediment, why they had
 not hitherto performed it, neither
 could performe it now, that they saw
 their sinne and their miserie ; euen by
 reason

reason of their ignorance of it. So was it with *ſ* Iayler, who being aſtonied at the miraculous opening of the priſon dore, came trembling, and fell downe at *Pauls* feete, and ſaid, *what ſhall I doe to be ſaued?* where we ſee that he was ignorant of this doctrine of repentance, and therefore could not repent: So is it with all others; ignorance is that which hath and will keepe them from repentance, and reaſon there is for it:

Acts 16.30.

1. Becauſe men will neuer deſire that they know not, and leſſe endeavour and labour for it, which vſually followeth their deſire. Euen as a Hawke that ſeeketh not after the prey while ſhe is hooded, though otherwiſe, ſhe haue a great deſire vnto it. No maruaile then, that theſe men while they are ignorant labour not for it, nor deſire it.

Reason 1.

2. Becauſe if they could deſire, yet they could not performe: for many may haue a general blind deuotiō to a thing which they are not able for their ignorance to do. As many men ſeeing the cunning works of ſome artificers, may haue a deſire to do *ſ* like, but are not able to performe any one of them, ſeeing they are ignorant of the art:

Reason 2.

Vse I.

no maruell then, if all the while men are ignorant of repentance, they performe it not. And hence may wee learne :

1. Whence it is that in our times, as in all times, this dutie is so little practised : it is manifest to be the ignorance of it; for to say nothing of the common beleefe and confession of men, who when they talke of saluation, they say they hope to be saued by their good meaning, and good works, and neuer thinke or speake of any such matter as repentance, and regeneration, at least as the Scripture speaketh of it; yea to let passe those errors, which possesse many of the learned, and take vp their thoughts, as well as the ignorant, as iustification by works, inherent holinesse, & mans own righteousness; which argue plaine ignorance of this doctrine of repentance, and regeneration : I say, to let passe these, what an infinit number of men liue in the Church, whose eares heare often of this from the mouthes of their Ministers, that they must repent, and so they know the name of it; but vnderstand nothing of the nature of it, none of the doctrine? but they thinke, and are so deluded by Satan, and

and their owne selfeloue, and naturall reason, that hauing once the sight of their finnes, and their consciences conuincd out of Gods word; if they doe but in some generall termes confesse, that they are all sinners, and desire God after a formall manner to haue mercie vpon them; if they can sometime straine from them a broken sigh, and be content to leaue some of their lesse pleasing finnes, though they neuer knew what the turning of the whole man meant, what it is to mortifie one member, or to be renewed in any part, inward or outward, neither had experience of any such things in themselues, as are the fruits of true repentance: I say, if vpon these sleight and small performances they should not be accepted of God, and man, as good repentants, they will quarell, as those hypocrites of whom the Prophet *Esay* speaketh, who say, *Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not, &c.* But he will answere them, that he cannot away with their sicke, and blind, and lame sacrifices, though they say they are not euill, yet he accounteth them but the pollution and despising of his name.

Esay 58. 3.

Malac. 1. 6. 7. 8.

Vse 2.

2. If knowledge of repentance be so necessarie vnto repentance, as without which a man cannot repent: then if there be any desire of this dutie in any man, hee must endeavour to remooue this first let and impediment: for this being in him, will not onely hinder him from the speedie doing of it, as fetters may hinder the speede of the swift, but make him he shall neuer be able to doe it. As no man can exercise any Arte, that vnderstands not the principles & nature of it. Though some thinke a man may vnderstand the nature of an Arte, and teach it others, yet neuer be able to practise it himselfe; as they say a man may know Musicke, and be able to teach others, and yet be neuer able to play himselfe: yet sure it is, he that doth not know this, cannot act it. Which vrgeth as the necessitie of the teaching of this point, so of the learning of it, that men should by all meanes possible, and with all the care and endeavour they can, labour for this knowledge, as they doe for earthly things; specially seeing the necessitie is such, as there is no saluation without it, neither can a man looke for any saluation by any other meanes. Now then,

then, as in the things of this life, if there were no trade or way for a man to liue by, and to keepe soule and bodie together, to get maintenance for it, but only by one, would not euery man labour for the knowledge, and endeouour to vnderstand that myserie? Nay now that there are many, yea almost infinite, yet see how they labour for knowledge of one, to be able to maintaine a poore miserable condition vpon the earth; how should they then much more labour for this, when it is the onely thing whereby they must either take their way towards heauen, or neuer come there? Who, being in a strange countrie, ignorant of his way to his natieue soile, where he should inherit great things, if he were once come thither, would not be willing to learne, and diligent to know the meanes and the way? Doubtlesse none, but he that hath no desire at all neither to his countrie, nor his inheritance. And so may we well iudge of as many as content themselves, and sit downe in the ignorance of this doctrine, the Kings high way to the Court of Heauen, and the countrie of happines.

The second impediment is despaire;

X 3

that

Despaire of a mans owne strength and ability, is the second impediment to repentance.

John 6. 65. 66.

Matth. 19. 23.
24. 25.

that is, when men are diffident, or despairing in themselves, by reason of their owne corruption, and the greatnes of the thing, that they shall neuer attaine to it, which maketh them often to defer, and to delay the time before they will set about it, and oftentimes neuer to endeavour for it. And this seemeth to be proued by the saying of our Sauour Christ in the Gospell of S. Iohn : *No man can come vnto me, except it be giuen vnto him of my father.* Whereupon many of his disciples went backe, and walked no more with him. Also by that place of Matthew, where Christ speaketh : *Verily I say vnto you, that a rich man shall hardly enter into the kingdome of God.* And againe, *I say vnto you, it is easier for a camell to goe thorow the eye of an needle, then for a rich man to enter into the kingdome of God.* whereupon his disciples were in a maze, and said, *Who can then be saued ?* Noting as it were an impossibilitie that any should bee saued, being so hard a thing to be effected ; and so by one particular vnderstanding all sorts of men, and by their answere, shewing, as it were, the despairing of other men, in themselves. And may not that in the Acts

prooue

prooue this, where the people beeing pricked in their hearts, at the preaching of *Peter*, said, *Men and brethren what shall we doe?* who, despairing in themselves, if God had not shewed them more mercie, would neuer haue gone about this thing. These and many such like, will easilie prooue this to be an impediment; and for further prooffe I adde these reasons:

Acts 2.38.

1. Because when they are any waies awakened, and come to the sight of themselves, and their sins, they are like the seruant of *Elisha*, who cast his eies onely vpon his enemies, the huge armie of the Assyrians ready to assault him, and so thought himselfe lost, and impossible to stand in their sight. So these men beholding their infirmities of nature, together with all their finnes of custome; of ignorance, of knowledge, of weakenes and wilfulness, and such like, doe account this not onely painefull to striue against them but almost impossible to overcome them, and forsake them: and so sit down before they begin.

Reason I.

2. King. 6.

2. Because in that condition they are not so sharpe sighted to discern what is against them, as they are blind, like the forenamed seruant,

Reason 2.

*Chrysoft.**Vse 1.*

who saw not the angels that stood there prest readie to fight for him, and on his side; so doe not they see, how nie God is vnto them with his graces, and what helps and spirituall succors he is readie to send vnto them, who do goe about this worke, and doe truely, and constantly seeke it at his hands. That he doth not only looke on, iudge and reward, as the Iudges did in the games of Olympia, but also putteth to his helping hand, sustaining their infirmities, and enabling them to doe that which he requires, and to ouercome all that oppose against them. But see what wee may learne from this.

1. This teacheth vs, that it is no maruell though many bee still found impenitent, seeing they are possessed with this despaire and diffidence, and the tongue telles vs, it is rooted in the heart. For perswade them to this dutie, they seeme willing, but they say they cannot tell which way to turne themselves, nay they desist to begin, because they despaire euer to attaine vnto it: for they tell vs how marvellous hard and difficult a thing it is, how painefull and laborious, that they despaire euer to goe thorow with it, if they

they should begin : and so in the cowardlinesse and slothfulnesse of their owne heart, goe neuer about it : when as notwithstanding, that is true in them which *Chrysostome* saith ; *Let vs thinke what things the diuell hath commanded them, how laborious and grienous they be ; yet they make not difficultie any let why they should not obey his commandments :* but in these things they tell vs of the difficultie, and so by despaire remaine impenitent. We see how apt and laborious men are in following their pleasures (saith the Father) which is the seruice of the diuell, yea with what danger they will doe it: as Tumblers to goe along vpon a cord, whose safetie consisteth in an exact euen carriage of the bodie, the least swaying to either side is no little hazard of their liues ; others carrying a beame vpright vpon their foreheads, or swords and such like ; whom if thou perswade to this dutie or any part of Gods seruice, they crie out of the difficultie of it. Perswade an adulterer to leaue his adultery, and to mortifie that member, he pretends the difficultie of it; yet obserue him and thou shalt see him take greater paines, for the satisfying of his lust and desire, then in reason he need to

Cogitemus que diabolus imperavit, quam laboriosa, quam graua; nec difficultas fuit eius mandatis impedimentum. Chrysost. hom. 19. ad pop. Antioch.

to doe in mortifying of them, hauing the assistance of Gods spirit; for hee wasteth his bodie, hee consumeth his goods, he exposeth himselfe to the reproch of the world, to the law of the Magistrate, to the curse of God, both for bodie and soule; and yet he feares difficultie to mortifie this. So the aspiring mind who perswades himself that it is a thing impossible to ouercome his ambition, and so neuer goes about it, will on hands and knees, on foote and horse backe, toile like a horse, following of Princes courtes, for one step of honour more then he hath. So if thou call vpon a couetous man to subdue his couetousnes, and labour to be crucified to the world, hee holds out difficulties, and saith it is a labo. not to be indured: and yet takes hee much more paines, rising early and going to bed late, & eating the bread of care and sorrow, to scrape that together, which had, will no more satisfie him, then waters of the sea will quench his thirst. No maruell then if many men remaine stil impenitent and lie in their sinnes.

Vse. 2.

2. This may instruct him that would repent, to labour to remoue this, and to steppe ouer or breake thorow this hedge,

hedge, which is made against him, and to gather his spirits vnto him, and take courage to goe about it, for the difficultie of this lieth more in his faintnesse and sloth, then in the thing. As *Chrysostome* spoke of a commandment of the Law; *The commandment is hard, not in it owne nature, but by the sloth of the hearer. Honie by nature is sweet, yea most lussions; but to those who are sicke it is bitter, and not to be tasted; which is not from the nature of it, but from their infirmitie. So the law is not burdensome by nature, but by our sloth and negligence: which will be much more true of this, being a precept of the Gospell; which is much more assisted by the spirit, and more giuing grace then the other. Besides, if it be now difficult and hard, and he vnable for it, can he thinke to make himselfe more able by despairing, or delaying in his diffidence, when as sinne will grow the stronger, and himselfe the weaker? As well good things as euill if they long continue, grow stronger: as a tree in the ground, the longer, the more vnremookeable; as an ague, the more fits, the more incurable; and a beast the elder, the more untameable. And if the multitude doe now discourage him,*
what

Difficile mandatum non suapte natura, sed audientium desidia: mel natura dulcedine habet. &c. Chrysost. hom. 8. de Penitent.

Tam bona quā mala cum fuerint plurimum immorata, potentiora sunt, &c. Chrysost. hom. 80. ad popul. Antioch.

Matth. 19. 26.

what will they doe when they are growne to be more? And if his youth be not able to ouercome them, but he falleth before them, how shal he stand when he is old? But that which must best incourage him is, that which Christ spake to take this diffidence from his Disciples. In the Gospell of S. *Matthew*, *With man this is vnpossible, but with God all things are possible.* Which is as much as if hee had told them, that though it were impossible for any man to repent and turne, yet with God it is not onely possible, but also easie. And therefore they ought not to bee discouraged from seeking, nor despaire of attaining it, but account it an easie thing, and though this hedge were a stone wall, yet by the helpe of God he may leape ouer it, or breake thorow it. And the rather should a man labour against this difficultie and discouragement, because if he doe not kill and crucifie them, they will certainly kill him; and is it not better to kill then bee killed? If a Physition should tell his patient that he must change his diet, and take physicke and purge away his corrupt humors of choler or melancholie, or he must die for it, though it were verie vnpleasant,

vnpleasant, yea very difficult and hard, yet would hee not sticke to doe it: how much more ought men to doe this for the soule? A certaine Philosopher when hee found his goods and riches to hinder him, he could not goe the way of vertue, as he desired, threw them into the sea, with this farwell: *I had rather drowne you, then you should drowne me*: How much more ought a Christian to part with his sins, and giue them such a farwell, though it bee somewhat more difficult? And to conclude, as *Hieron* counselled *Heliodorus* to go on in the course of pietie and following after Christ: *Though his little nephew should hang about his necke: though his mother should, with her haire about her head, and her garments rent, shew him the teates which gaue him sucke: though his father should lie vpon the threshold to stop vp his passage: yet he would haue him trample vpon his father, and with drie eies follow after Christ. For this is a special kind of pietie, to be cruell in this thing.* So would I counsell euery one, though his sinnes were as deare as his father and mother and dearest friends, though it be neuer so difficult to part with them, yet that he should cast them away, and tram-
ple

*Licet paruulus
ex collo pendeat
nepos: licet
sperso crine,
scissis vestibus,
vbera, quibus
te nutriebat,
mater ostendat:
licet in limine
pater iaceat:
perculcatum
perge patrem,
siccis oculis ad
vexillum cru-
cis euola. Solum
pietatis genus
est, in hac re es-
se crudelem.
Hieron. ad He-
liodorum epist. 1.*

*Presumption is
the third impe-
diment to re-
pentance.*

Ezech. 18. 31.

Ezech. 33. 11.

Matth. 9. 13.

1. Tim. 2. 4.

trample vpon them to follow after Christ, and performe true obedience to him, for this is a speciall kinde of pietie, to be cruell in this execution.

The third impediment is presumption of Gods mercie, whereby they are perswaded he will accept them, whensoever they come and returne. And that this is such a let, needeth no further prooffe then of sinners themselves, who often alleage for themselves (why they should not feare to deferre their repentance, and still to follow their pleasures) the sweet promises of Gods mercie at all times, as these: First the Lord speaketh by his Prophet *Ezechiel*, *That he desireth not the death of a sinner.* And againe, by the same Prophet: *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and live.* And Christ saith in the Gospell of *S. Matthew*: *I will haue mercie, and not sacrifice.* And againe in the same Euangelist our Saviour speaketh: *Come vnto me all ye that are wearie and heauie laden, and I will ease you.* And *S. Paul* to *Timothie* hath these words: *Who will that all men should be saved, and come to the knowledge of the truth.* Then what needs such haste to repen-

repentance? what needs all this care and speed? they shall be receiued at all times: and by the abuse of these, they abuse God and themselves, and still are kept from returning, and that by these meanes also:

1. Because they so remember, and their mindes so runne on his mercie, that hee is mercifull, that they vtterly forget his iustice, and that he is iust. They think so much of the promises of the Gospell, that they forget the curses of the Law, and gather poison out of the sweete flowers of Gods promises: which makes them neuer feare any danger, though they remaine still without returning, and so they adde drunkennes to thirst.

Reason 1.

2. Because they louing their sinnes, for the pleasure, profit, or preferment, or such things as they bring in, doe willingly lay hold of any thing that may harden them still in them, and will not see that which should draw them from them.

Reason 2.

3. Because repentance is so hard a thing and vnpleasant, and therefore men can be willing to auoid the labour and paines of it, so long as they haue any hope to auoid the danger of their sins, and haue any hope of inioy-
ing

Reason 3.

Vse 1.

ing life and space to returne and repent. Now for the vses of this point they are these:

1. This teacheth that this age is full of impenitencie, their wordes and works declare it manifestly; and how should it be otherwise? for if they had no other let, yet this, that they are full of presumption of the mercie and goodnesse of God, is impediment enough. They haue not any true faith in the promises and mercies of God: for if they had, they would not so abuse them, but would rather returne to him, and seeke the pardon of that is past, and to please him in future time. But only they haue a meere presumption of it, which appeareth as by their speeches, as afore, so by alleaging other examples of it, & telling vs Gods mercie is aboue all his workes: which things are set downe in the Scripture for the comfort of the weake, and not to incourage the wicked; written for the penitent, and not for the obstinate. Therefore for them to take hold of them is presumption, when they were neuer intended to them; being childrens bread, and not for dogges to deuoure. But another thing manifesting their presumption, is their impatience

patience vnder the rod of the Law, and the reproofes of the Word, arguing they are like those, whose palats are vsed to sweet meats so long, that they can endure nothing that is sharpe: like those who (as *Augustine* saith) hauing eaten sowre grapes, haue their teeth set on edge, that they cannot eate, or delight in bread: so they being given to sinne, cannot endure the word, specially as it is thus against them; of whom there is a great deale lesse hope, than of any other that is raging in despaire.

*August. in
Psalm. 48.*

2. This may admonish all men to take notice, that this is a maine let and hinderance from this dutie, and then to labour to ouercome it; which one shall best do if he wil conceiue of God aright, namely, that he is as iust as mercifull; and that if the gracious promises shew the one, then the seuerer and grievous threatnings of the Law manifest the other. And why should not one eye be vpon this, as well as another vpon that? they should consider that place of *Nahum*, That the Lord is slow to anger, but hee is great in power, and will not surely cleere the wicked. *Bernard* saith, God hath two feet, mercy and iustice, we must not take hold of either of them

Vse 2.

Nahum. 1. 3.

*Deus duos pedes
habet, miseri-
cordiam & iu-*

*sticiam, neutrum
solum apprehen-
dere debemus.
Bern. serm. 56.
inter paruos.*

Ezek. 33. 11.

*them alone: for iustice without mercie will not make men so feare, as mercy without iustice doth make men continue and perseuere in a corrupt life. Therefore he that would be saued, and truly repent, he must kisse both these feete, the one will make him come with boldnes, the other wil make him hasten with feare, and keep him from presuming. Others speake of God as hauing two armes, mercie and iustice, one as long as the other, vnlesse we make him a monster, and vnperfect. And if he thus conceiue of God aright, hee may preserue himselfe from this. Againe, it is good for him to consider those promises hee auowes, whether hee hath any part in them or no: and let him know, that while he remaineth impenitent, hee hath no part in them at all, and so preyes vpon another mans right. For those were made to the repentant, and not to the impenitent, as the places do expound themselues, as it is in that of *Ezechiel*, thus set downe: *As I live, saith the Lord, I desire not the death of the wicked, but that the wicked turne from his waies, and live: turne you, turne you from your euill waies, for why will yee die o ye house of Israel?* The latter part sheweth, he speaketh not of al sinners, but*

but of those who turne vnto him, from their wicked waies. Also that of *Matthew*, where Christ saith, *I will haue mercie, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.* He sheweth that whosoever are called to him, that in him they may haue saluation, are called also to repentance. And againe, our Sauour Christ saith in the same Euangelist: *Come vnto me all ye that are weary, and laden, and I will ease you.* Hee meaneth not all, without exception, but who find their sinne irkesome and grieuous vnto them, and desire nothing more than to be freed from that intollerable burden. So *S. Paul* to *Timothie* saith: *That God would haue none to bee saued, but such as come to the knowledge of the truth: such as belecue the word, and haue redemption by Christ, and so turne to God.* Likewise *Dauid* in the 73. Psalm, beginneth the Psalm with the admiration of Gods goodnesse to the godly, where he saith: *That God is good to Israel, euen to the pure in heart.* And yet in the whole Psalm following, he sheweth nothing but the heauie iustice of GOD to the wicked, euen when he giueth them most prosperitie, and wealth, concluding so of

Matth. 9. 13.

Matth. 11. 28.

1. Tim. 2. 4.

Psalm. 73. 27.

Rom: 2. 4.

them in the 27. verse of the same Psal. For loe (saith he) they that withdraw themselves from thee shall perish: thou destroyest all them that goe a whoring from thee. Therefore to the ignorant, obstinate, impenitent, and secure sinners these belong not at all. Againe, admit it be as they say, that God will be so mercifull to them, and is so gracious; how vngratefull, and wicked a consequence is this, to reason from his loue to rebellion, that therefore men may bee gracelesse towards him, because he is so gracious to them? they neuer learne this in the schoole of the Scripture, but the contrarie. As in that of Paul to the Romans; *Despiseest thou the riches of his bountifulnes, and patience, and long sufferance, not knowing that the bountifulnes of God, leadeth thee to repentance?* Teaching men to looke for more iustice, and not the continuance of mercie. Nay, nature it selfe if it haue any sparke of the image of God remaining, teacheth otherwise. If a man haue a father, or but a friend, that by reason of the loue he beareth him, would hardly be displeased, or moued to anger against him, would he make this vse of his loue, and patience, still to prouoke him with new iniuries? Nay it

it would moue him to loue him, and loue would make him loth to displease him, and fearfull to offend him. Which being so, then these men are monsters in nature, and reason, that because God will be mercifull, therefore they will sinne, and displease him. But to restraine vs from this presumption, wee must remember what is prooued before, that God is iust, as well as mercifull, and that the promises of God belong to the repentant, and not to the obstinate; and though God be good to his, yet that he will destroy the wicked: and let vs not answere God with these vnkindnesses, because he is mercifull, therefore we will sinne against him; but rather because he is gracious, let vs turne vnto him, and we shall find pardon.

The fourth impediment to repentance is despairing of the goodnesse and mercie of God, a thing contrarie to the former. There be two things, saith *Augustine*, whereby sinners are in great danger, the one in hoping too much, the other in hoping too little, the one presumption, the other desperation, this is contrarie to that. By this was *Cain* damned, despairing of Gods mercies, as if they were lesse

Despaire of Gods mercie is the fourth impediment to repentance. August. tract. 35. in Ioan.

then his sinne. By this *Indas* perished, who seeing his sinne, could not lay hold of Gods mercie, but as without hope hanged himselfe, and brast asunder with despaire. The like may I say of *Simon Magnus*, who began as it were to liue in a day, and died in the same, and of diuers others, who by this despaire, like the swine in the Gospell by the diuell, haue been carried headlong into the sea of destruction and perdition, and were neuer able to come out againe, by returning and repenting.

Reason I.

1. Because Satan, who made men in former times to looke vpon their sinnes with a young sight, and so they seemed smal, makes them now behold them with an old spectacle, which makes euery thing seeme great, and so they are overtaken with a fearefull sight, and apprehension of them; during which time Satan resteth not to suggest that God indeede is merciful, but he wil neuer extend his mercie toward such hainous offenders, whose sinnes are in number, numberlesse, in qualitie, and nature most grieuous, and outragious. And so putting them out of hope of mercie they cannot during that time repent and returne.

2. Because

Reason 2.

2. Because others seeing their sins so grievous, and thinking them not possible to bee pardoned, say within themselves; Well, we are damned already: why doe we not then whatsoever pleaseth vs best in this life? These men are murdered by despaire: As *Augustine* speaketh. Or rather murder themselves by not repenting. Now for the vse it is thus much.

Vse.

This impediment is rarer then the former, few there are whom Satan assaies with it, because it is too fearefull euen to others, and would disadvantage him more, then he can gaine by it, though he vse it in some, where hee seeth it may aduantage him, and sometime when he feareth to bee cast out. Yet as fewer die of the sword, then of sursetting by a plentie, and full diet: So fewer perish by this, then by the other. Yet for the taking away of this snare, and the remoouing of this impediment; euery one that is troubled with it must vnderstand, that though their sinnes were neuer so great, and hainous, yet this should not keepe them from turning to God by vnfeigned repentance, which they may bee assured shall bee accepted, for these reasons, and grounds. First, from the

Exod. 34. 6. 7.

Micha 7. 18.

name of God, and his royall title, as it is expresse by God himselfe in the booke of Exodus: *The Lord, the Lord strong, mercifull and gracious, slow to anger, and abundant in mercie, and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression and sinne.* Where the greatest part of it, is mercie, goodnes, long suffering, and readinesse to forgive. And why is all this? but for the comfort of such as haue neede of mercie, and not onely to encourage them to come, but to make them affraid, by such feares as these to be kept from him, which they cannot doe, without denying this vnto them, and so bring much dishonour and disgrace vnto him, and sinne to themselves. For as men much dishonour great princes, in doubting of, and calling in question their title, and regall stiles, and make themselves capable of treason, so is it in this. 2. They must thinke, his name is not a bare title, as some princes haue, without any part of the thing; but as his name, so is his nature, as the Prophet Micha manifesteth: *Who is a God like vnto thee, that taketh away iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for ever*

ouer, for mercie pleaseth him. And why
 is this, but because, as the seruants of
Benhadad perswaded him to let them
 put on sackcloth about their loynes,
 and ropes about their heads, and to let
 them goe to the King of Israel, and so
 humble, and submit themselues vnto
 him, because the Kings of Israel were
 reported *to be merciful Kings*, and ther-
 fore said they, *It may be Ahab will saue*
thy life: So should others encourage
 themselues in respect of God, and not
 onely because it is his nature, but be-
 cause hee is said to take pleasure in it,
 that he is maruellous glad to haue the
 occasion, to shew his mercie; not that
 he is simply glad of sinne, and the mi-
 serie of man, the obiect of his mercie;
 but glad that sinners wil come to him
 that hee may manifest his mercie, and
 the greater the sinner is, the more
 gladder of him, for it more magnifi-
 eth his mercie. 3. To ouercome this
 let vnto repentance, they should
 thinke of the promises of God, who
 is true, and cannot lie: As these and
 such like: First, that of *Esay*; *Let the*
wicked forsake his waies, and the vn-
righteous his owne imaginations, and
returne vnto the Lord, and hee will haue
mercie vpon him: and to our God, for
he

1. King. 20. 31.

Isai. 55. 7.

Ezech. 18. 21.
22. 23.

Ezech. 33. 11.

Esay 1. 18.

1. Iohn 1. 1. 9.

he is very readie to forgive. Also that of Ezekiel; But if the wicked will returne from all his sinnes, that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely live, and not die. All his transgressions that hee hath committed, they shall not bee mentioned vnto him, but in his righteousness that he hath done hee shall live. Have I any desire that the wicked should die, saith the Lord God? or shall he not live, if he turne from his waies? And againe by the same Prophet he speaketh; *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and live, &c.* And lest these should be thought to appertaine onely to those, who haue committed few and small sinnes, let them consider that place of Esay, and see what manner of men the Lord promisetht forgiveness vnto, vpon their true repentance, whose words are: *Come now, and let vs reason together, saith the Lord: though your sinnes were as crimson, they shall bee made white as snow, though they were as red like scarlet, they shall bee as wooll.* And S. Iohn saith: *If we walke in the light, as he is in the light, we haue fellowship one with another*

ther, and the blood of Iesus Christ his son
cleanseth vs from all sinne. And againe:
If we acknowledge our sins, he is faith-
full, and iust to forgine vs our sinnes, and
to cleanse vs from all vnrighteousnesse.
Here is no restraint of number or grie-
uousnes. And if they yet stagger, let
them take his othe which he hath
made to put them out of all doubt of
his abundant loue vnto them; as it is
manifest in the Epistle to the Heb. So
God willing more abundantlie to shew vn-
to the heires of promise the stablenes of
of his counsell, bound himselfe by an oath;
That by two immutable things, wherein
it is impossible that God should lie, we
might haue strong consolation, which
haue the refuge to hold fast the hope, that
is set before vs. And so vnlesse God bee
vntrue, and more, as a periured person,
which is blasphemie to thinke, this
let neede bee no impediment. But if
it yet haue any more liuely force in
them to hinder them, let them con-
sider what sinners he hath receiued:
As Rahab the harlot, of which Chry-
sostom hath this saying: That Iesus
who said, Rahab the harlot shall liue, was
the image of the Lord Iesus, saying, the
harlots and publicans shall goe before
you into the kingdome of God, Also Ma-
nasses

Heb. 6. 17. 18.

Chrysost. hom. 5.
de Penitent.
Reported by the
leues to liue
40. yeeres in
uncleannes.

Luke 7.41.25.

Ambrose.

Luke 11.4.

nasses and *Mary*, whose finnes were like the debt of him that ought five hundred pence, and of *Peter*, and *Paul*, with infinit others. Consider further if God be good, *peccantibus*, to those that sin, as they haue experience, by his patience, and many otherwise what will he bee *pœnitentibus* (that is) to those that repent? yea as saith *Chrysostome*, If men bee good to seruants when they haue offended, and doe receiue them into fauour againe, if they humble themselves, and not onely haue them in the same account, but also giue them more libertie; how will God be gracious and good to his? If our Sauour Christ doe thus teach men to vse a motiue to God to forgiue them their finnes; For euen we forgiue euery man: how much more may it be a ground to them to hope for his mercy, when they see how mercifull men are, who haue but a dramme of mercie, in comparison of that infinite mercie which is in him? Now if a man lay together and compound as it were all these simples, he may make thereof an excellent confection, to keepe him from this euill of despairing of the mercy of God, and make him the more able and willing to returne vnto God & repent.

But

But some will say, you say well Sir, God is mercifull, but I am so vnworthie of my selfe, and I finde so many infirmities in mee, that I am not worthie of the mercie of God, and therefore I cannot expect it.

I answer, that this is a common objection, which riseth not from humilitie, but from the pride of thy heart, which maketh thee to say thus, because thou wouldest not be beholding to God for his mercie, but wouldest haue God bee beholding to thee for thy worthinesse. But if thou wouldest haue God to haue the glorie, stand not vpon thy infirmities: for the more vnworthy thou art in thine own sight, the more worthie thou art in the sight of God, and the more acceptable, because Gods glory is then most magnified. As our Sauior Christs power was magnified, not in curing one that was a few daies sicke, but in curing of him that was 38. yeeres diseased: so the mercie of God is not magnified so much in curing of a small sinner, or a few sins, but in curing of great sinners, doth his goodnes most shew it selfe. Doeſt thou thinke y God is like some Physitians that wil doe nothing without a fee? so he will doe no more for thee

Object.

Answer.

Iohn 5.

Luke 7.6.7.

Care and pleasures of the world, the fifth impediment to repentance.

thee then thou art worthie of: nay, it is farre cōtrary with God, for he neuer cured any, who was not brought both to see and know and acknowledge his owne spirituall pouertie and vnworthinesse, and to thinke himselfe lesse then the least of Gods mercies. When thou art so humbled, that with the Centurion thou canst send thy friends, thy prayers, to Christ with this message, Lord I am not worthie thou shouldest enter vnder my rooffe; and with *Peter*, Lord depart from me a sinfull man; thou shalt find thy soule cured, thy sinnes pardoned, and Christ will come to thee in mercie.

And now I come to the fifth impediment, which is the cares, and pleasures of this present life, of the loue of the world and the things of it, which is either in seeking for them, or in vsing of them. This impediment is double, those who haue not attained them, but are in want, or necessitie, thinke they may lawfully prouide for the bodie, before the soule, and deferre the care of this, till that be sufficientlie prouided for. Those who haue them doe more enlarge their appetite and desire of them, inuenting new & fresh pleasures daily, by which they are kept

kept from this. Now that these things are a let, if the common experience of euery man doe not sufficientlie proue it, then may the testimonies of these places of Scripture confirme it : As first that place of S. *Luke*, where many being inuited to a wedding, all of them made delaies and excuses, either profit, or pleasure, cares, or delight hindring them ; and therefore one pretēded, that he had bought a farme, and he must goe and see it : and another, that he had bought a yoke of oxen, and hee must goe and proue them : and another said, that hee had married a wife, and hee could not come. So that one thing or other hindreth them from hearkning to the voice of God. So we reade of certaine who heard the Word, but were not brought by it to repentance. The reason was, because *the cares of the world grew vp, as thornes with the seede, and the decei:fulnes of riches choked the word, and it was made vnfruitfull.* So the rich man in the Gospell (so called because riches was his master) euen settled himselfe vpon his lees, and his hope vpon his wealth, and debarred himselfe from this dutie of repentance; *And said vnto his soule, thou hast*

Luke 14. 17.

Math. 13. 21.

Luke 12. 19.

John 12.43.

2.Tim.4.10.

*hast enough laid up for many yeeres, liue
 at ease, eate, drinke, and take thy pleasure.
 To this may be added the example of
 the Rulers, who are said to beleene in
 Christ, yet they did not confesse him, lest
 they should be cast out of the Synagogue.
 And the reason of this was, because
 they loued the praise of men, more thē the
 praise of God. And though in the for-
 mer verse they pretended feare to bee
 the cause, yet it is told vs here, that
 care & loue of the world was y^e cause.
 This was also the reason why Demas
 had forsaken Paul, namely, because
 he had embraced this present world.
 And finally that parable of our Sau-
 uior Christ of the prodigal sonne doth
 illustrate and make manifest this point
 vnto vs. For all the while that his por-
 tion lasted, that hee had enough to
 spend vpon his pleasure and delight,
 he fled from his father, and could ne-
 uer bethinke himselfe to turne vnto
 him: but when his patrimonie was
 spent, and that he was bitten with pe-
 nurie and want; then hee could lay
 downe with himselfe all meanes, how
 he might with greatest humility come
 againe to his father, and fell downe
 before him, and acknowledged his
 fault. It is manifest then that these are
 maine*

maine impediments, and in reason they cannot be otherwise.

1. Because repentance requireth all a mans care and diligence, the attention of the whole heart, it is not a little that can worke it out. But where the care and pleasures of the world is, there the heart is stolen away, and the affections divided, not to diuers but contrarie things; and so as the senses, which haue many objects, can hardly attend any one seriously and as they should, to perceiue them well; no more can the affections affect truly and effect thorowlie two things of such contrarie natures.

Reason 1.

Marke 4. 19.

The second reason is, because the cares of the world choke the word; if they hinder not a man from receiuing it, as full hands are able to receiue nothing, no not gold, when they are full of clay before; now affections are like hands, saith *Augustine*, which when they are full of the world how shall they receiue the word? or if they receiue it a little, they will soone choke it. Then when the word is Gods instrument to bring men to repentance, when either it is not receiued or choked, what shall beget this in them? how must not cares

Reason 2.

Reason 3.

Luke 21.14.

Vse.

needs keepe them from repentance?

3. Because by these, men are made licentious, and voluptuous; and so can neuer profit by the word, (no more then seede sowne in the mire can grow) nor exercise mortificatiō. Their minds being transported that they cannot remember themselues, nor God, nor the last day. Therefore our Sauour Christ exhorteth vs, that wee should take heed of surfetting, and drunkennes, the cares of this life, lest that day come on vs vnwares, and take vs without repentance, and our oyle in our lampes, which these things must needs effect. But let vs make some vse of this.

This ought to incite vs to labour to remooue this impediment, and striue the more against it, because it is one of the most dangerous ones, and that which carrieth men away with the streame, some not blushing to pretend this as a let, and to professe it; others though they couer it, yet if their pulse be felt, it leaneth this way altogether. It is one of the greatest, most general, and dangerous impediments. To remooue it then, first, from those who haue not riches, and such a state as they could desire; they ought to re-

member

member that saying of Christ, who
aduiseth euery man : *First seeke the
Kingdome of God, and the righteousnesse
thereof, and all these things shall be mini-
stred vnto you.* Which rule if they ob-
serue, the things which they desire
shall be gotten with great facility and
abundance ; of which, as the promise
of God may perswade a man, in that
hee hath giuen godlinesse so large a
charter ; namely, *that it hath the pro-
mise both of this life, and that which is to
come:* so may his performance thereof,
because he hath thus blessed others e-
uen in these things ; as for example,
Salomon : for when God gaue him his
choice to ask what he would, because
he asked neither long life, nor riches,
nor the life of his enemies, but wis-
dome and vnderstanding to heare
iudgement, therefore the Lord answered
him according to his desire, and
said, I haue giuen thee a wise and vn-
derstanding heart, so that there hath
been none like thee, before thee, nei-
ther after thee shall arise the like vnto
thee. Moreouer, I haue giuen thee
that which thou hast not asked, both
riches and honour, so that among the
Kings, there shall bee none like vnto
thee all thy daies. Here wee may see

Math. 6. 33.

1. Tim. 4. 8.

1. King. 3. 12. 13.

earthlie things giuen vnto *Salomon* for a reward, because he had in his choice, preferred wisdom before wealth and al other earthly blessings. They should remember also the vncertaintie of them: And therefore *S. Paul* willeth *Timothie*, to charge them that are rich in this world, that they trust not in vncertaine riches. And this is in holding of them, if they haue got them. And *Salomon* saith, *Wilt thou cast thine eyes vpon that which is nothing? For riches taketh her to her wings, as an Eagle, and flieth into the heauens.* And a man should here also consider, that when he hath most neede of them they shall least helpe him; neither can doe him any good, and therefore *Salomon* saith againe, *That riches auaille not in the day of wrath:* And *Iob*, though sometime rich, yet he said thus of himselfe: *Naked came I out of my mothers wombe, and naked shall I returne thither; the Lord hath giuen, and the Lord hath taken, &c.* And that howsoeuer riches cannot helpe him in the time of his aduersitie, yet if hee labour for repentance, that will abide with him, that being true that righteousness (as *Salomon* saith) *deliuereth from death.* Then, as the same wise mā speaketh, *Travel not so much*

1. Tim. 6. 17.

Prou. 23. 5. T. 1

Prou. 11. 4.

Prou. 11. 4.

Prou. 23. 4. 5.

to be rich, but cease from thy wisdom,
and labor for that which will remaine
with thee. If any shall pretend vnto
me the maintenance of his life, and
bodie, in health, and competency, and
prouision for his wife, and children: I
denie not, but that men may lawfully,
yea must of necessity haue care of their
temporal estate, yea so much the grea-
ter as it is worse, and more vnsetled:
For if the bodie perish for want of
things needfull, how should the soule
bee indued with the life of righteous-
nesse and holinesse? But this is that I
perswade that men should not do, as
commonly men doe, that suffer them-
selues to be possessed with the cares of
this world, that is, not so hotly to pur-
sue them, that they forget to seeke for
this, but that in al wants, miseries, and
troubles, their chiefe care, studie, de-
sire, and endeouour, bee set vpon this,
and they chiefly labour for it. For be-
ing in distresse they haue more need
to seeke God, and to exercise this.
And better were it to suffer their bo-
dies to pine for want of food, then
their soules to continue in the state of
sinfulnesse, and death. For as our Sa-
uiour Christ saith, *What will it profit a
man if hee win the whole world, and lose*

Luke 12.41.

his owne soule? So in the case of wife and children: let men thinke it is a fearefull condition, that the prouerb, (though it be prophane) should be fulfilled in them: Happie is the sonne whose father goeth to the diuell: So happie wife, and happie bodie, whose soule goeth to the diuell. And as for these who haue these outward things alreadie, they may more freely seeke the spirituall, and are bound more strongly so to doe, and they should know more is required of them. They may learne by experience, that which reason could not teach them before, that is, the vanitie, vncertaintie, and lothsomnes of them. For as one saith, Earthlie things are like to certaine herbes, which grow in the fields, which a farre off seeme very beautiful; but when a man is come nie, and hath gathered the leaues, they smell ranke- lie, which a man will speedily cast away, correcting the error of his eies, by the touch of his hand. So should they doe with these, and labour to haue the seeing of that, which is in truth: That they are by the word not vnfitlie compared to thornes, saith *Chrysostome*; as thornes howsoeuer they are taken hold of, they pricke, so
earthly

earthly things are eftsloones through our corruption causes of destruction, and of sorrow, (though not of the true sorrow) when as spirituall things are as pretious stones, as in other respects, so in this, that as they delight wheresoeuer they are beholden; so these are euer pleasant and continuall comforts. They therfore should learne, to vse the world, as though they vsed it not, to touch it as honie, but not tumble in it. Remember if they enter too farre into it, the Iaylor is couetousnesse, as saith *Chrysostome*; I would adde voluptuousnesse and the like, if they be thorowlie in, the more they assay to goe out, the more fetters they will put vpon them. And so both by seeking of them, and by inioying of them, shall they be still kept from this dutie of repentance, and so out of the state of saluation.

The sixt impediment is offence, that is, either such as they feare from wicked men, their companions before in their sinne, that is, their hatreds, iniuries, and reproches, or such as they take from those who professe they haue attained this worke of regeneration and repentance. Of the first sort we haue a prooffe in *Nicodemus*, whose

Z 4

repen-

Chrysost. hom.
32. ad popul.
Antioch.

Offence a sixt
impediment to
repentance.

Iohn 3.1.

John 12.42.43.

mod. folio 2
 .lugog ba. 5
 .folio 2.

Jerem. 38.19.

Coloss. 4.5.

1. Thes. 4.12.

1. Cor. 10.32.

repentance was deferred for feare of men; which appeareth by his coming to Christ by night. Also by the example of the Rulers, of whom many beleeued in Christ, but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue: Because they loued the praise of men, more then the praise of God. Like vnto Zedekia, who refused to goe forth vnto the King of Babels Princes, because, as himselfe confessed, he was careful of the Jewes that were fled vnto the Caldeans, lest they should deliuer him into their hands, and they mocke him. The second kind of offence appeareth by these exhortations: As of Paul vnto the Colossians, Walke wisely toward them that are without, and redeeme the time. As if he should say, Giue them no offence, as a meanes to keepe them out still. Againe by the same Apostle vnto the Thessalonians, who exhorteth them to behaue themselves honestly towards them that are without, and that nothing bee lacking vnto them. And vnto the Corinthians: Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God. For if offences from these, and corruptions in carriage, did not hinder them, why should the Apostle

Apostle thus exhort them to beware of such carriage, lest they should lay a stumbling block before them? Yea and reason tels vs these must needs hinder men.

1. Because men are a great deale more sensible of the iniuries, and indignities which men can doe them, then they are of the iudgements that God can bring vpon them, remaining in that course, wherein they then walke; and naturall men especiallie liue rather by sense then by faith.

Reason 1.

2. Because if they see the wants and infirmities, yea sometimes the vices and finnes that are found in them who haue receiued grace and repentance, being but personall, they impute them to the profession, and not able to distinguish betwixt the person and the profession, they are made out of loue with the profession, for the personall faults, and so neuer endenour for it, but are discouraged from it.

Reason 2.

To remoue these hindrances, men ought first to labour for spirituall courage, and to contemne all those iniuries and reproches that sinners will cast vpon them, such as they are ready to forsake, and come to God. For those reproches cannot hurt them, vnlesse

Vse.

Homil. 2. ad
popul. Antioch.

lesse they be faint-hearted within. As I may say of pleasure, saith *Chrysost.* that it consisteth not in the dressing of the meate, but in the affection of the eater: So say I of reproches, that they are somewhat or nothing; not from his opinion that reprocheth, but from his affection that suffereth, and is reproched. For example, let a man cast vpon thee very strange and vnheard of infamies and reproches: if thou deride them, if thou set light by his words, thou hast suffered no reproch. For as if thou hadst a bodie of Adamant, or iron; if thou were smitten with innumerable darts on all sides, yet thou hadst receiued neuer a wound: for wounds come not from the hands of him that cast those darts, but from the bodie of him that suffereth: So here iniuries and reproches haue not their being from the madnes of him that reprocheth, but from the meekenes of him that suffereth. Doth any man iniurie thee? thou seelest not, thou grieuest not, thou hast suffered no iniurie, thou hast rather smitten him, than he thee. For hee that reprocheth, if he see his wound and stroke goe not to the heart of him that suffereth, hee is much more vex-
ed

ed then before, and a man meekely suffering his reproches, the stroke of those reproches doe returne vpon him that sent them out, of their own accord. Againe, he shall finde that God will take notice of all these, as hee said he did of the reproches which fell vpon the Church of the Smyrnians: *I know the blasphemies of them, &c.* to doe to his as *Dauid* promised himself from the Lord, that he would *looke vpon his affliction, and to doe him good for their cursing*: & amongst other things happily this good which *Dauid* speaketh of, that the Lord would make him of *the very same seruants*, which *Michol* told him had despised him, *to be had in honour*. So that God wil make those who now reproch and despise him, afterwards to honour him, yea and to glorifie God for them, in the day of their visitation, when God shall call them. And as for scandals, which arise from professors, hee must learne to put a difference betwixt the person and the profession, and not for the faults of him to condemne this. I haue heard it often obserued, that in many handie crafts, the more skilfull the trades man is, the more vicious he proues in his carriage, as in drunken-

Reuel. 1.9.

2. Sam. 16. 12.

2. Sam. 6. 22.

1. Pet. 4. 2. 12.

olden temple
to the
died
of the
...

nes and such like : yet no man condemnes his Art for all that ; and why then should men condemne this art of pietie, for the impieties of the professors of it? Alas how many should haue stumbled at pietie when *David* fell into his vncleane and bloody sinne? how many at Christianitie, when *Judas* an Apostle of Christ hanged himselfe, being before filthie and couetous? how many at *Peters* deniall and forswearing his Master? Nay take heede whosoever thou art, and know that these scandals may be laid before thee in Gods iustice that thou mightest stumble at to thy destruction; but labor to make good out of their euils, and let them moue thee to strue and pray for more grace, that thou maist be able to stand, though they fall. And thinke, that if a woe belong to them who giue the scandal, (which yet by their repentance they may auoid) it cannot be well with thee, which takest the scandal, and art by it kept from repentance.

The peaceable ends of sinners is the seventh impediment to repentance.

Now we must proceede to the seventh let and impediment, which is the ends of other men, who hauing liued very wickedly, and vngratiouſlie, yet haue died very peaceable, and either

either in truth or shew, very happily; whereupon they gather that they also may make the like end, though they liue impiouſlie, and impenitentlie, all the daies of their liues: hence it is that nothing is ſo common in their mouthes, as the good theefe ſaued at the laſt houre, who at the laſt houre paſſed from the ſtate of a wicked man, to the condition of a godly man, and out of the place of dead bodies, into the place of liuing ſoules; yea, and they will long talke of the end of a wicked man, or men, which they haue ſeene or heard to haue been quiet and peaceable, to animate themſelues, to goe on ſtill in their ſinnes, and keepe them from repentance. Yea they will not paſſe ouer the vnquiet ends and deaths of many, who haue repented, and their vncomfortablenes at their death, who exerciſed this dutie much in their life time, and ſo are kept from this repentance, yea, and they haue reaſon why they ſhould not make ſuch haſt to this.

1. Becauſe they thinke of themſelues that they haue liued, and do ſtill liue a farre more orderly and ciuill life then they haue done, though not ſo holily as ſome others. And ſo doubt

Reason 1.

not

Reason 2.

not to make as good, or rather a better end, then the best of them.

2. Because in the hypocrisie of their hearts, they perswade themselves that they are the children of God, and more deere vnto him thē those, whose ends they remember : and therefore make no doubt to find as much fauour, as they suppose, they haue done alreadye.

Reason 3.

Thirdly, because by the discomfortable ends of such as haue repented, Satan worketh vpon their corruption, and perswades them that it is a bootlesse and vnprofitable thing for them to vexe and disquiet themselves in crucifying their corruptions, seeing they see but little fruite of it in the end. But let vs make some vse of these mens follie.

Vse.

Euery man ought to striue against this, if they desire at all to bee saued, which must bee by repentance; they ought to labour to remooue it: which that they may doe the more easilie, they should first remember, and consider it well, that the quiet ends of most wicked men (though not of all) commeth partly by the iustice of God, and partly by the subtiltie of Satan, and their owne corruption, so to blind

blind them, that they may haue, and doe still imagine, that they are as deare to God as any of his, and as sure of heauen, and euerlasting happinesse, and life, though they neuer repented in truth, neither knew hee what it meant. And to change *Augustines* words a little: *By hoping and despaire, many men perish*: I say, By hoping and presuming manie perish, hoping euill in their liues, but presuming worse in their deaths. And this God doth, either lest they should bee conuerted and bee saued, as the Lord commandeth in *Esay*: *to make the heart of this people fat, make their eares heauie, and shut their eies, lest they see with their eies, and heare with their eares, and vnderstand with their heares, and conuert, and hee heale them*: Or that their companions, who haue condemned God, and his lawes with them, might bee hardned in their course, he hauing a purpose to destroy both the one, and the other. If it proceed from Satans craft and subiltie, that men be thus holdē in impenitencie, then is it after this manner, he being sure of them, and by the former delusion hauing held them, seeing what is for his purpose, will not trouble

*Sperando &
desperando per-
eunt homines
&c.*

Esay 6.10.

1. Sam. 28. 19.

ble them, but feede them on still with a vaine hope of saluation, by which not onely they dying, are as the diuell said to *Saul*, *To morow thou and thy sonnes shall be with me.* so they and their soules with him: but he also holdeth many in his power still, who outliue them, which would be made to be-think themselves, if they should see their companions for their former courseto be at their deaths, full of doubts and perplexities. Againe, this should bee thought on, when the repentant dieth not so comfortable; that it argueth not, he neuer had it, because now hee hath not the feeling of it, no more then a mans feeling of nothing but aches, and paines, will prooue that he was neuer healthfull; or that it is not now, because it appeareth not; for so should all trees in the winter, be accounted dead, because their life appeareth not; for as this cometh from extremitie of cold, so that may come from extremitie of heate, by a burning ague, which may so distemper the braine, that he may be like *Peter* in the mount, speake he know not what. The iudgement of a man then, is to be fetched from his life in former time, for as he liued and belceued

beleueed, so shall he end in trueth, whatsoeuer he do in shew; for the outward death, he may die like a wicked man, for these things fall out alike to all, as the wise man saith in his booke Ecclesiastes; *All things come alike to al,* and the same condition is to the iust, and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oth. And these mēs ends if they would consider them well, should make them rather hasten, then deferre repentance, doe it when they haue the vse of their vnderstanding, memorie, and other partes fit for such a holy busines; lest deferring it, such a distractiō may befall them at their ends, specially seeing they see it hath happened to such as are his. But they take with the left hand, that God offereth with the right hand, & so turne it to their hurt. Thirdly, for the example of the theefe, it is but one, and why should men presume of it, when they haue instances of many thousands dying as senselessly, as they liued wickedly? Would not that malefactor bee condemned, who had meanes, opportunitie, and

Eccles. 9. 2.

August.

time enough, to get his pardon, if he should deferre vpon hope, that when hee was going to the gallowes hee might then haue his pardon, only vpon this ground, because there is a president of one, that the King did so saue, and yet but one president of all the records of the land? So in this: were he not a desperate fellow, that would vndertake to make an asse to speake, and that vpon the hazard of his life, if he did it not, and presuming to doe it, because hee readeth of one Asse, *Baalams Asse*, which did speake? So here, there is one, that no man finding true faith, and repentance should despare; and but one, that none might presume. Furthermore the act was a very extraordinarie thing, done at an extraordinarie time, at the last houre vpon the crosse, when Christ was entering his glorie. And as Princes, at the time of their coronation, pardon such notorious offenders, and offences, the like whereof they will very hardly euer remit afterwards: So our Sauiour putting off his abasement, and humiliation, and readie to enter his glory, and kingdome, did this to magnifie his mercie, virtue, and excellency of his merit, which he then performed vpon

vpon the crosse. The occasion extraordinary; the action not like to be ordinary. Now what follie were it, for a man to commit such a grievous offence, vpon hope before y day of Assises, y coronatiō of a Prince may come? and more follie, and madnes is there in this. Finally, for this *Augustine* maketh certaine notes, which will put a difference of these men from the theefe. As first, he did not wittinglie, but ignorantly deferre his repentance, hauing not had the doctrine of the Gospel, by which he might be brought to come to Christ, and repent: but they haue liued a long time within the sound of it, and haue neglected, and contemned it. The second difference which *Augustine* putteth betweene these impenitents, and the theefe, is, that hee did not desperately reserue the hope of his redemption to the last houre; but these most vngratefully resolute so to doe, and therefore deserue reiection. 3. He had no knowledge, either of religion, or of Christ before this time, for if hee had had, it may be he would not haue bin the last among the Apostles in number, which was made the former in the kingdome: whereas they cannot be ignorant of these, vnlesse their

*August. ser. 120.
de tempor.*

ignorance be affected, and by negligence brought vpon themselves. 4. His beleefe and confession was short, but it was most vnfaigned and deuout; the occasion sheweth it, because it was then, when the perfection of the iust did stagger, saith *Augustine*, his Disciples for feare forsooke him, and his Apostles doubted of him; yea we may adde, that though the people railed on him, yet hee prayed to him, and when his fellow theefe reuiled him, hee iustified him, confessed his owne sinnes, and louinglie admonished his fellow, desiring as they had been brethren in iniquitie, they might bee partners in the pardon of it, and in the worke of redemption. But theirs most commonlie is not for loue of God, but feare of hell, not for hatred of sin, but the punishment, and commonlie dissembled, and hypocriticall. Seeing how vsually then they thus differ from the theefe, why doe they hope of his end? Shew me that faith of the theefe in thy selfe, (saith *Augustine*) and then promise to thy selfe the like felicitie. But when as faith, and repentance, is the free gift of God, which he seldom bestoweth on those, who haue contemned them in their
liues

liues, not to one often thousand, why should any suffer himselfe by this impediment to be kept any longer from this dutie? nay by all of these, or by any other: for better were it for a man that he neuer had bin borne, then not to be borne again; better to haue been any thing then a man, if hee bee not a renewed man. Doubtlesse (saith Bernard) it were more profit to vs, not to haue been, then to remaine our owne still. For they who would be their owne, that they might be as Gods, knowing good and euil (that is, our first parents) were made not so much now their owne, as the diuels. Now our owne are wee, or the diuels, or both our own and the diuels, and not Gods, vnlesse we bee renued by repentance; how then ought we violently to breake thorow all these lets, and with spiritual fortitude, like Sampson, to carrie these gates vpon our shoulders, for they are the gates of hell? lest if we be shut within them, the Philistines, and fiends of hell being vpon vs, we shall be a pray vnto them. Let vs then be strong and play the men, that wee be not seruants to this enemy for euer. The way to free our selues is now by time to shake off his yoke, and to denie our selues, and

Expedit profecto nobis, magis omnino non fuisse, quam nostrum permanere. Nam qui voluerunt sui esse, utique sicut di, scientes bonum & malum, facti sunt non tantum iam sui, sed & diaboli. Bern. de grat. & lib. arbitr.

Iudg. 16.

1. Sam. 4. 9.

Marth. 11. 29.

*Athleta nam-
que sepe lapsus.
postea victor
effectus est: &
miles vulnera-
tus, & curatus,
circa finem non
vulneratis pro-
batio apparet.
Mercatores
multi ad ino-
piam redacti,
rursum effecti
sunt diuites:
& naufragium
passi, rursum
post naufragium
negotiali re-
uixerunt Chry-
sost. hom. 22. ad
po. Antioch.
Perfectam non
possum agere
pœnitentiam.
Chrysost. ibid.
Si non potes sol-
fieri, fias vel
stella duntaxat.
Idem ibid.*

take vp Christs yoke, so shall we finde rest to our soules. And though we haue often begun this, and after haue been cast back and relapsed, yet let vs not despaire: For often a Master Wrastler taketh a fall, and after is made a conqueror: and a souldier is wounded, and being cured, in the end is more honoured, then they who neuer were wounded. Many Merchants euen brought to beggers bush, again grow rich; and hauing suffered shipwrack, after that trafficke again, and attaine their old estate: Euen so may it bee with vs. And let no man faint in that thought, which the Father found in some in his daies; I can not performe perfect repentance: For as no man shall bee accepted for his perfect repentance, which none can haue; so shall he not be reiected for his imperfect, so it be sincere and vpright. Therefore if thou canst not be the sunne, at least bee a starre. If thou canst not come to the perfection of others, labour to be partner of this grace; and hee that vnder the Law, would accept a paire of Turtle doves and two yong pigeons, and in the Gospel, so accounted of the widowes mite, and a cup of cold water, and recompenced their worke with the penny, who had laboured

boured but one houre ; will accept
thy small labours in pietie, and not
suffer them to bee in vaine, but will
plenteouslie reward them for his
owne mercie, and through
the merits of Iesus
Christ.

FINIS.

poured out one heart; will accept
 thy small labours in pitee, and not
 suffer them to be in vaine, but will
 piously reward them for his
 own mercie, and through
 the merits of Iesus
 Christ.

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